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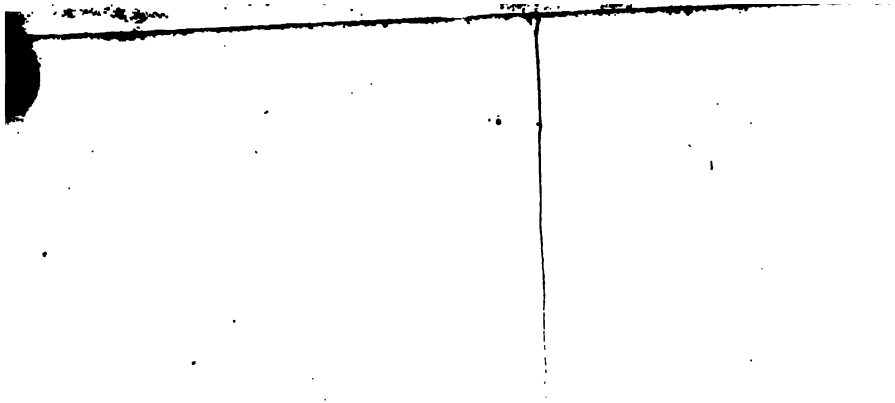

C. Nelbit

J. Crowder, Printer, Warwick-Square.

FABLES

OF

ÆSOP

AND

OTHERS:

TRANSLATED INTO ENGLISH.

WITH

INSTRUCTIVE APPLICATIONS;

AND A PRINT BEFORE EACH FABLE.

By SAMUEL CROXALL, D.D.

LATE ARCHDEACON OF HEREFORD.

THE SEVENTEENTH EDITION,

CAREFULLY REVISED AND IMPROVED.

LONDON:

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M,DCCC,V.

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TO THE

RIGHT HON. GEORGE,

LORD VISCOUNT SUNBURY,

BARON HALIFAX.

MY LORD,

YOU muſt not be ſurpriſed at my begging your Protection for this little Book, when I aſſure you it was principally intended for your Peruſal. I had often wiſhed to ſee ſomething of this Kind publiſhed by an able Hand: And, for want of that, have ſometimes had an Inclination to do it myſelf: But never came to any Reſolution in that

Point, till very lately; when, at *Horton*, I had the Pleaſure to find your Lordſhip, though but in your fifth Year, capable of reading any Thing in the *Engliſh* Tongue, without the leaſt Heſitation.

Theſe Fables, My Lord, abound in Variety of Inſtruction, Moral and Political. They furniſh us with Rules for every Station of Life: They mark out a proper Behaviour for us, both in reſpect of ourſelves and others; and demonſtrate to us, by a Kind of Example, every Virtue which claims our beſt Regards, and every Vice which we are moſt concerned to avoid. Conſidering them in this View, I could not think of any Thing more proper, to be put ſo early into your Lordſhip's Hands, as well for your own Sake, as that of the Public. As I wiſh you all the Happineſs which Man can enjoy, I know of nothing more likely to procure it, than your imbibing,

bibing, in your Childhood, ſuch Seeds of Reaſon and Philoſophy, as may rectify and ſweeten every Part of your future Life. And as you are by Birth entitled to a Share in the Adminiſtration of the Government, I flatter myſelf that your Country will feel the Benefit of theſe Lectures of Morality; when hereafter it beholds your Lordſhip, ſteadily purſuing thoſe Principles of Honeſty and Benevolence, which, by ſuch Inſtructions in your Infancy, you will be taught to love.

I am happy, upon ſeveral Accounts, in the Opportunity I take in addreſſing myſelf to your Lordſhip, in this early Time of your Life. Without any Reflection upon your Parts, My Lord, I comfort myſelf with the Conſideration, that you are not yet able to diſcern the Imperfections of my Performance. Nay, when you are a little older, and your Judgment is ſtrong enough

to diſcover every Weakneſs in the following Sheets, you will yet remember for what a young Capacity they were intended; and whatever you may think of the Style and Language, the honeſt Purpoſe of the Whole cannot fail of your Approbation.

Another Advantage, My Lord, is, That when I tell the World you are the moſt lovely and the moſt engaging Child that ever was born, I cannot be charged with offending in Point of Flattery. No one ever ſaw you but thought the ſame.

And this puts me in Mind, that you are deſcended from a Race of Patrons; Arts and Learning did not owe more to the Influence of *Mecenas* at *Rome*, than they have done to that of *Montague* at *London*. Perhaps, young as you are, you may think it ſtrange to find yourſelf at the Head of a Dedication: But, My Lord, nobody elſe will wonder at it. You are born to protect and encourage all

Endea-

Endeavours at the Public Good. We cannot help telling you, that we expect it from You: and we beg Leave to put You in Mind to aſſert Your native Right.

If it be true, that Virtue may be conveyed by Blood, and communicated by Example, I have all the Preſumption imaginable for what I aſſert. My LORD, Your Father, the EARL of HALIFAX, poſſeſſes every agreeable Quality in Life: Whether natural or acquired, I will not pretend to determine. They are ſo eaſy and habitual to Him, one would think them born with Him; but at the ſame Time ſo accompliſhed, that we cannot but diſcover they have had the Advantage of a finiſhed Education.

If I durſt follow the Suggeſtions of a Heart truly ſenſible of them, I could dwell with Pleaſure upon every Particular of his Worth. But nobody who deſerves Applauſe ſo much, declines it more than he does. Indeed, My

LORD, his Merit is ſo great that we cannot do him Juſtice in that Reſpect, without offending him.

That, upon all Occaſions, you may imitate the Example he ſets, and copy out his Virtues for your own and the Welfare of Mankind, is the ſincere Wiſh of

My LORD,

Your Lordſhip's

Moſt obedient, and

Moſt humble Servant,

S. CROXALL.

Hampton-Court,
May 1, 1722.

PREFACE.

SO much has been already ſaid concerning *Æſop* and his Writings, both by ancient and modern Authors, that the Subject ſeems to be quite exhauſted. The different Conjectures, Opinions, Traditions, and Forgeries, which from Time to Time we have had given to us of him, would fill a large Volume: But they are, for the moſt Part, ſo inconſiſtent and abſurd, that it would be but a dull Amuſement for the Reader to be led into ſuch a Maze of Uncertainty: Since *Herodotus*, the moſt ancient *Greek* Hiſtorian, did not flouriſh till near an hundred years after *Æſop*.

As for his Life, with which we are entertained in ſo complete a Manner, before moſt of the Editions of his Fables, it was invented by one *Maximus Planudes*, a *Greek* Monk; and, if we may judge of him from that Compoſition, juſt as judicious and learned a Perſon, as the reſt of his Fraternity are at this Day obſerved to be. Sure there never were ſo many Blunders and childiſh Dreams mixed up together, as are to be met with in the ſhort Compaſs of that Piece. For a Monk, he might be very good and wiſe, but in Point of Hiſtory and Chronology, he ſhews himſelf to be very ignorant. He brings *Æſop* to *Babylon*, in the Reign of King *Lycerus*, a King of his own making; for his Name is not

to be found in any Catalogue, from *Nabonaſſar* to *Alexander the Great*; *Nabonadius*, moſt probably, reigning in *Babylon* about that Time. He ſends him into *Egypt* in the Days of *Nectanebo*, who was not in being till two Hundred Years afterwards; with ſome other groſs Miſtakes of that Kind, which ſufficiently ſhews us that this Life was a Work of Invention, and that the Inventor was a bungling poor Creature. He never mentions *Æſop*'s being at *Athens*; though *Phædrus* ſpeaks of him as one that lived the greateſt Part of his Time there; and it appears that he had a Statue erected in that City to his Memory, done by the Hand of the famed *Lyſippus*. He writes of him as living at *Samos*, and intereſting himſelf in a public Capacity in the Adminiſtration of the Affairs of that Place; yet, takes not the leaſt Notice of the Fable which **Ariſtotle* tells us he ſpoke in Behalf of a famous Demagogue there, when he was impeached for embezzling the public Money; nor does he indeed give us the leaſt Hint of ſuch a Circumſtance. An ingenious Man might have laid together all the Materials of this Kind that are to be found in good old Authors, and, by the Help of a bright Invention, connected and worked them up with Succeſs: we might have ſwallowed ſuch an Impoſition well enough, becauſe we ſhould not have known how to contradict it: But in *Planudes*'s Caſe, the Impoſture is doubly diſcovered; firſt, as he has the unqueſtioned Authority of Antiquity againſt him; ſecondly, (and if the other did not condemn him) as he has introduced the witty, diſcreet, judicious *Æſop*, quibbling in a Strain of low Monaſtic Waggery, and as archly dull as a Mountebank's Jeſter.

That there was a Life of *Æſop*, either written or traditionary, before *Ariſtotle*'s Time, is pretty plain;

* *Ariſt. Rhet.* Lib. 2. Cap. 21.

and

and that there was ſomething of that Kind extant in *Auguſtus*'s Reign, is, I think, as undoubted; ſince *Phædrus* mentions many Tranſactions of his, during his Abode at *Athens*. But it is as certain, that *Planudes* met with nothing of this Kind; or, at leaſt, that he met not with the Accounts with which they were furniſhed, becauſe of the Omiſſions before-mentioned; and conſequently with none ſo authentic and good. He ſeems to have thrown together ſome merry Conceits which occurred to him in the Courſe of his Reading, ſuch as he thought were worthy of *Æſop*, and very confidently obtrudes them upon us for his. But, when at laſt he brings him to *Delphos* (where he was put to Death by being thrown down from a Precipice) that the *Delphians* might have ſome Colour of Juſtice for what they intended to do, he favours them with the ſame Stratagem which *Joſeph* made uſe of to bring back his Brother *Benjamin*; they clandeſtinely convey a Cup into his Baggage, overtake him upon the Road, after a ſtrict Search find him guilty; upon that Pretence carry him back to the City, condemn and execute him.

As I would neither impoſe upon others, nor be impoſed upon, I cannot, as ſome have done, let ſuch Stuff as this paſs for the Life of the great *Æſop*. *Planudes* has little Authority for any Thing he has delivered concerning him; nay, as far as I can find, his whole Account, from the Beginning to the End, is mere Invention, excepting ſome few Circumſtances; ſuch as the Place of his Birth, and of his Death; for in reſpect of the Time in which he lived, he has blundered egregiouſly, by mentioning ſome Incidents as contemporary with *Æſop*, which were far enough from being ſo. *Xanthus*, his ſuppoſed Maſter, puts his Wife into a Paſſion, by bringing ſuch a Piece of Deformity into her Houſe, as our Author is deſcribed to be. Upon this

this, the Maſter reproaches the Slave for not uttering ſomething witty, at a Time that ſeemed to require it ſo much: And then *Æſop* comes out, ſlap daſh, with a ſatirical Reflection upon Women, taken from *Euripides*, the famous *Greek* Tragedian. Now *Euripides* happened not to be born till about fourſcore Years after *Æſop*'s Death. What Credit therefore can be given to any Thing *Planudes* ſays of him?

As to the Place of his Birth, I will allow, with the Generality of thoſe who have written about him, that it might have been ſome Town in *Phrygia Major*. *Lucian* calls him Αἰσωπος ὁ Φρὺξ: In *Phædrus* he is ſtyled *Phryx Æſopus*; and *A. Gellius*, making mention of him, ſays, *Æſopus ille, é Phrygia, Fabulator*. That he was alſo by Condition a Slave, we may conclude from what *Phædrus* † relates of him. But whether at both *Samos* and *Athens*, he does not particularly mention: Though I am inclined to think it was at the latter only; becauſe he often ſpeaks of him as living at that Place; and never at any other. Which looks as if *Phædrus* believed that he had never lived any where elſe. Nor do I ſee how he could help being of that Opinion, if others of the Ancients, whoſe Credit is equally good, did not carry him into other Places; *Ariſtotle* introduces him (as I mentioned before) ſpeaking in public to the *Samians*, upon the Occaſion of their Demagogue, or Prime Miniſter, being impeached for plundering the Commonwealth: In which Oration he makes him inſert the Fable ‡ of the Fox who was peſtered with Flies; and who, upon an Hedgehog's offering to drive them away, would not conſent to it, upon Suſpicion that a new Swarm would come in their room, and drain him of all the reſt of

† Lib. 2. Fab. 9. & Lib. 3. Fab. 19.
‡ CXCV. of this Collection.

the

the Blood in his Body. Which *Æſop* applies thus: *Ye men of* Samos, *let me intreat you to do as the Fox did; for this Man having got Money enough, can have no farther Occaſion to rob you; but if you put him to Death, ſome needy Perſon will fill his Place, whoſe Wants muſt be ſupplied out of your Property.*

I cannot but think *Æſop* was ſomething above the Degree of a Slave, when he made ſuch a Figure as an eminent Speaker in the *Samian* State. Perhaps he might have been in that low Condition in the former Part of his Life; and therefore *Phædrus*, who had been of the ſame Rank himſelf, might love to enlarge upon this Circumſtance, ſince he does not chuſe to repreſent him in any higher Sphere. Unleſs we allow him to be § ſpeaking in as public a Capacity to the *Athenians*, upon the Occaſion of *Piſiſtratus*'s ſeizing their Liberties, as we have before ſuppoſed he did to the *Samians*. But however, granting that he was once a Slave, we have great Authority that he was afterwards not only free, but in high Veneration and Eſteem with all that knew him; eſpecially all that were eminent for Wiſdom and Virtue. *Plutarch*, in his *Banquet of the Seven Wiſe Men*, among ſeveral other illuſtrious Perſons, celebrated for their Wit and Knowledge, introduces *Æſop*. And, though in one Place he ſeems to be ridiculed by one of the Company for being of a clumſy mongrel Shape, yet in general he is repreſented as very courtly and polite in his Behaviour. He rallies *Solon* and the reſt for taking to much Liberty in preſcribing Rules for the Conduct of Sovereign Princes; putting them in Mind, that thoſe who aſpire to be the Friends and Counſellors of ſuch, loſe that Character, and carry Matters too far when they proceed to cenſure and find Fault with them. Upon the Credit of *Plutarch*, likewiſe, we fix the Life of *Æſop* in the

§ *Phæd.* Lib. 1. Fab. 2.

Time

Time of *Crœſus*, King of *Lydia*; with whom he was in ſuch Eſteem, as to be deputed by him to conſult the Oracle at *Delphos*, and be ſent as his Envoy to *Periander*, King of *Corinth*; which was about three Hundred and Twenty Years after the Time in which *Homer* lived, and five Hundred and Fifty before *Chriſt*.

Now, though this imaginary Banquet of *Plutarch* does not carry with it the Weight of a ſerious Hiſtory, yet we may take it for granted, that he introduced nothing in his fictitious Scene, which might contradict either the written or traditionary Life of *Æſop*; but rather choſe to make every Thing agree with it. Be that as it will, this is the Sum of the Account which we have to give of him. Nor, indeed, is it material for us to know the little trifling Circumſtances of his Life; as whether he lived at *Samos* or *Athens*, whether he was a Slave or a Freeman, whether handſome or ugly. He has left us a Legacy in his Writings that will preſerve his Memory dear and perpetual among us: What we have to do, therefore, is to ſhew ourſelves worthy of ſo valuable a Preſent, and to act, in all Reſpects, as near as we can to the Will and Intention of the Donor. They who are governed by Reaſon, need no other Motive than the mere Goodneſs of a Thing to incite them to the Practice of it. But Men, for the moſt Part, are ſo ſuperficial in their Enquiries, that they take all upon Truſt; and have no Taſte for any Thing but what is ſupported by the Vogue of others, and which it is inconſiſtent with the Faſhion of the World not to admire.

As an Inducement, therefore, to ſuch as theſe to like the Perſon and Converſation of *Æſop*, I muſt aſſure them that he was held in great Eſteem by moſt of the great Wits of old. There is ſcarce an Author among the ancient *Greeks*, who mixed any Thing of Morality in his Writings, but either quotes or mentions him. *Socrates*

is

is deſcribed by * *Plato* as turning ſome of his Fables into Verſe; and that in ſome of thoſe ſerious Hours which he ſpent in Priſon, a little before his Death. *Ariſtophanes* not only takes Hints from him, but mentions him much to his Honour, as one whoſe Works were, or ought to be read before any other. He brings in one Man upbraiding another with Ignorance and Illiterateneſs in theſe Words, οὐδ' Αἴσωπον πεπάτικας, *You have not ſo much as read* Æſop; it being, as *Suidas* obſerves, a proverbial Expreſſion. *Ariſtotle* (as you have ſeen) ſpeaks of him to his Advantage. *Laertius* tells us *Demetrius Phalereus* wrote a book, intituled Αἴσωπος, & Αἰσωπείων Λόγων Συναγωγαί; being a Collection of Fables; ſo many of which were *Æſop*'s, or done in his Manner, that he thought fit to call the whole by his Name. *Ennius* and *Horace* have embelliſhed their Poetry with him. *Phædrus* gives him abundant Applauſe. And *A. Gellius* delivers his Opinion of him in a Manner too particular to be omitted. *Æſop the* Phrygian (ſays he) *the famous Fabuliſt, has juſtly acquired a Reputation for his Wiſdom; for as to thoſe Things which are beneficial and adviſeable for us to do, he does not dictate and preſcribe them in that haughty dogmatical Way, ſo much uſed by ſome other Philoſophers; but dreſſes up a Parcel of agreeable entertaining Stories, and by them conveys to the Mind the moſt wholeſome and ſeaſonable Doctrine, in the moſt acceptable and pleaſant Manner. As that* † *Fable of his, for Example, of the* Lark and her Young Ones, *warns us, in the prettieſt Way imaginable, never to lay any Streſs upon the Aſſiſtance of others, in regard to any Affair which we are ourſelves able to manage without them.* Then he proceeds to give us a fine Verſion of the Fable itſelf; and, having finiſhed it, *This Fable of*

* *In Phædone.* † Fab. XXXVIII.

Æſop,

Æſop, ſays he, *is a Lecture to us concerning the little Reliance we ought to have upon Friends and Relations, and what now do the grave Books of Philoſophers teach us more, than that we ſhould depend upon ourſelves only; and not look at thoſe Things which are beyond our Reach, as any Concern of ours.*

Thus we ſee, whatever his Perſon was, the Beauties of his Mind were very charming and engaging; that the moſt celebrated among the Ancients were his Admirers; that they ſpeak of him with Rapture, and pay as great a Reſpect to him, as to any of the other wiſe Men who lived in the ſame Age. Nor can I perceive, from any Author of Antiquity, that he was ſo deformed as the Monk has repreſented him. If he had, he muſt have been ſo monſtrous and ſhocking to the Eye, as not only to be a very improper Envoy for a great King, but ſcarce fit to be admitted as a Slave in any private Family. Indeed, from what *Plutarch* hints of him, I ſuſpect he had ſomething particular in his Mien, but rather Odd than Ugly, and more apt to excite Mirth than Diſguſt, in thoſe that converſed with him. Perhaps ſomething humorous diſplayed itſelf in his Countenance as well as his Writings; and it might be upon Account of both, that he got the Name of Γελωτόποιὸς as *Lucian* calls him, and his Works that of Γελοῖα. However, we will go a middle Way; and without inſiſting upon his Beauty, or giving into his Deformity, allow him to have a made a merry comical Figure; at leaſt as handſome as *Socrates*; but at the ſame Time conclude, that this Particularity in the Frame of his Body was ſo far from being of any Diſadvantage to him, that it gave a mirthful Caſt to every Thing he ſaid, and added a Kind of Poignancy to his Converſation.

We have ſeen what Opinion the Ancients had of our Author, and his Writings. Now, as to the Manner

Manner of conveying Inſtruction by Fables in general, though many good Vouchers of Antiquity ſufficiently recommend it, yet, to avoid tiring the Reader's Patience, I ſhall wave all Quotations from thence, and lay before him the Teſtimony of a Modern; whoſe Authority, in Point of Judgment, and conſequently in the preſent Caſe, may be as readily acknowledged as that of any Ancient of them all. † *Fables*, ſays Mr. Addiſon, *were the firſt Pieces of Wit that made their Appearance in the World; and have been ſtill highly valued, not only in Times of the greateſt Simplicity, but among the moſt polite Ages of Mankind.* Jotham's *Fable of* the Trees *is the oldeſt that is extant, and as beautiful as any which have been made ſince that Time.* Nathan's *Fable of* the poor Man and his Lamb, *is likewiſe more ancient than any that is extant, beſides the above-mentioned, and had ſo good an Effect, as to convey Inſtruction to the Ear of a King, without offending it, and to bring the Man after God's own Heart to a right Senſe of his Guilt, and his Duty. We find* Æſop *in the moſt diſtant Ages of* Greece. *And, if we look into the very Beginning of the Commonwealth of* Rome, *we ſee a Mutiny among the common People appeaſed by the Fable of* § the Belly and the Limbs; *which was indeed very proper to gain the Attention of an incenſed Rabble, at a Time, when, perhaps, they would have torn to Pieces any Man who had preached the ſame Doctrine to them, in an open and direct Manner. As Fables took their Birth in the very Infancy of Learning, they never flouriſhed more than when Learning was at its greateſt Height. To juſtify this Aſſertion, I ſhall put my Reader in Mind of* Horace, *the greateſt Wit and Critic in the* Auguſtan *Age; and of* Boileau, *the moſt correct Poet among the Moderns; not to mention* La Fontaine, *who, by this Way of Writing, is come more into Vogue than any other Author of our Times.* After this, he pro-

† Spect. No. 183. § Fab. XXXVII.

ceeds

ceeds to give ſome Account of that Kind of Fable, in which the Paſſions, and other imaginary Beings, are Actors; and concludes with a moſt beautiful one of that Sort, of his own contriving. In another Place, he gives us a Tranſlation from *Homer* of that inimitable Fable compriſed in the Interview betwixt *Jupiter* and *Juno*, when the latter made uſe of the Girdle of *Venus* to recal the Affection of her Huſband; a Piece never ſufficiently to be recommended to the Peruſal of ſuch of the Fair Sex as are ambitious of acquitting themſelves handſomely in Point of conjugal Complacence. But I muſt not omit the excellent Preface, by which the Fable is introduced. * *Reading is to the Mind,* ſays he, *what Exerciſe is to the Body: As by the one, Health is preſerved, ſtrengthened, and invigorated; by the other, Virtue (which is the Health of the Mind) is kept alive, cheriſhed, and confirmed. But, as Exerciſe becomes tedious and painful when we make Uſe of it only as the Means of Health, ſo Reading is too apt to grow uneaſy and burthenſome, when we apply ourſelves to it only for our Improvement in Virtue. For this Reaſon, the Virtue which we gatehr from a Fable or an Allegory, is like the Health we get by Hunting, as we are engaged in an agreeable Purſuit that draws us on with Pleaſure, and makes us inſenſible of the Fatigues that accompany it.*

Having given my Reader the Opinion of this great Man, who has ſpoken ſo much and ſo well in Favour of the Subject I am concerned in, there is no Room for me to enlarge farther upon that Head. His Argument demonſtrates the Uſefulneſs and Advantage of this Kind of Writing, beyond Contradiction: It therefore only remains that I make ſome Apology for troubling the Public with a new Edition, of what they have had ſo often, and in ſo many different Forms already.

Nothing of this Nature has been done, ſince *Le-ſtrange*'s Time, worth mentioning; and we had no-

* Tatler, No. 147.

thing

thing before, but what (as he † obſerves) was ſo *inſipid and flat in the Moral, and ſo coarſe and uncouth in the Style and Diction, that they were rather dangerous than profitable, as to the Purpoſe for which they were principally intended: and likely to do forty Times more Harm than Good.* I ſhall therefore only obſerve to my Reader, the Inſufficiency of *Lestrange*'s own Performance as to the Purpoſe for which he profeſſes to have principally intended it; with ſome other Circumſtances, which will help to excuſe, if not juſtify, what I have enterprized upon the ſame Subject.

Now the Purpoſe for which he principally intended his Book, as in his Preface he expends a great many Words to inform us, was for the Uſe and Inſtruction of Children; who, being, as it were, mere blank Paper, *are ready indifferently for any Opinion, good or bad, taking all upon Credit; and that it is in the Power of the firſt Comer to write Saint or Devil upon them, which he pleaſes.* This being truly and certainly the Caſe, what poor Devils would *Lestrange* make of thoſe Children, who ſhould be ſo unfortunate as to read his Book, and imbibe his pernicious Principles! Principles coined and ſuited to promote the Growth, and ſerve the Ends, of Popery and arbitrary Power. Tho' we had never been told he was a Penſioner to a Popiſh Prince, and that he himſelf profeſſed the ſame Religion, yet his Reflections upon *Æſop* would diſcover it to us: In every political Touch, he ſhews himſelf to be the Tool and Hireling of the Popiſh Faction; ſince even a Slave, without ſome mercenary View, would not bring Arguments to juſtify Slavery, nor endeavour to eſtabliſh Arbitrary Power upon the Baſis of Right Reaſon. What Sort of Children therefore are the *Blank Paper*, upon which ſuch Morality as this ought

† Pref. *to* Part I.

to

to be written? Not the Children of *Britain*, I hope, for they are born with free Blood in their Veins, and ſuck in Liberty with their very Milk. This they ſhould be taught to love and cheriſh above all Things, and, upon Occaſion, to defend and vindicate it; as it is the Glory of their Country, the greateſt Bleſſing of their Lives, and the peculiar happy Privilege in which they excel all the World beſides. Let therefore the Children of *Italy*, *France*, *Spain*, and the reſt of the Popiſh Countries furniſh him with Blank Paper for Principles, of which free-born *Britons* are not capable. The earlier ſuch Notions are inſtilled in ſuch Minds as theirs indeed, the better it will be for them, as it will keep them from thinking of any other than the abject, ſervile Condition to which they are born. But let the Minds of our *Britiſh* Youth be for ever educated and improved in that Spirit of Truth and Liberty, for the Support of which their Anceſtors have often bravely exhauſted ſo much Blood and Treaſure.

Had any Thing tending to debaſe and inſlave the Minds of Men been implied, either in the Fables or Morals of *Æſop*, upon which *Leſtrange* was to make juſt and fair Reflections, he might have pleaded that for an Excuſe. But *Æſop*, though it was his own accidental Misfortune to be a Slave, yet paſſed the Time of his Servitude among the free States of *Greece*, where he ſaw the high Eſteem in which Liberty was held, and poſſibly learned to value it accordingly. He has not one Fable, or ſo much as a Hint, to favour *Leſtrange*'s Inſinuations; but on the contrary, takes all Occaſions to recommend a Love for Liberty, and an Abhorrence of Tyranny, and all arbitrary Proceedings. Yet *Leſtrange* (though in the Preface to his Second Part, he uſes theſe Words: *I have conſulted the beſt Authorities I could meet withal, in the Choice of the Collection, without ſtraining any Thing,*

all

all this while, beyond the ſtricteſt Equity of a fair and an innocent Meaning) notoriouſly perverts both the Senſe and Meaning of ſeveral Fables; particularly when any political Inſtruction is couched in the Application. For Example, in the famous Fable of *The Dog and the Wolf*. After a long, tedious, amuſing Reflection, without one Word to the Purpoſe, he tells us at laſt, *That the Freedom which Æſop is ſo tender of here, is to be underſtood of the Freedom of the Mind.* No Body ever underſtood it ſo, I dare ſay, that knew what the other Freedom was. As for what he mentions, it is not in the Power of the greateſt Tyrant that lives, to deprive us of it. If the *Wolf* was only ſenſible how ſweet the Freedom of Mind was, and had no Concern for the Liberty of his Perſon, he might have ventured to have gone with the *Dog* well enough; but then he would have ſaved *Leſtrange* the ſpoiling of one of the beſt Fables in the whole Collection. However, this may ſerve as a Pattern for that Gentleman's Candor and Ingenuity in the Manner of drawing his Reflections. *Æſop* breathed Liberty in a political Senſe, whenever he thought fit to hint any Thing about that happy State. And *Phædrus*, whoſe hard Lot it was once to have been a domeſtic Slave, had yet ſo great a Veneration for the Liberty I am ſpeaking of, that he made no Scruple to write in Favour of it, even under the Uſurpation of a Tyrant, and at a Time when the once glorious free People of *Rome* had nothing but the Form and Shadow of their ancient Conſtitution left. This he did particularly in the Fable of *The Frogs deſiring a* * *King*; as I have obſerved in the Application to it. After which I leave it to the Deciſion of any indifferent Perſon, whether *Leſtrange*, in the Tenor of his Reflections, has proceeded *without ſtraining moſt Things*, in Point of Politics, *beyond the ſtricteſt Equity of a fair and an innocent Meaning.*

* Fab. III.

Whether

Whether I have mended the Faults I find with him, in this or any other Reſpect, I muſt leave to the Judgment of the Reader; profeſſing (according to the Principle on which the following Applications are built) that I am a Lover of Liberty and Truth; an Enemy to Tyranny, either in Church or State; and one who deteſts Party Animoſities, and factious Diviſions, as much as I wiſh the Peace and Proſperity of my Country.

THE

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ÆSOP's FABLES.

FAB. I. *The* Cock *and the* Jewel.

A BRISK young Cock, in Company with two or three Pullets, his Miſtreſſes, raking upon a Dunghill for ſomething to entertain them with, happened to ſcratch up a Jewel; he knew what it was well enough, for it ſparkled with an exceeding bright Luſtre; but, not knowing what to do with it, endeavoured to cover his Ignorance under a gay Contempt. So, ſhrugging up his Wings, ſhaking his Head, and *putting on a* Grimace, he expreſſed him-

ſelf to this Purpoſe: Indeed, you are a very f
Thing; but I know not any Buſineſs you have he
I make no Scruple of declaring that my Taſte l
quite another Way; and I had rather have one Gr
of dear delicious Barley, than all the Jewels under
Sun.

The APPLICATION.

There are ſeveral People in the World, that paſs, w
ſome, for well-accompliſhed Gentlemen, and very pre
Fellows, though they are as great Strangers to the t
Uſes of Virtue and Knowledge, as the Cock upon
Dunghill is to the real Value of the Jewel. He pallia
his Ignorance, by pretending that his taſte lies anotl
Way: But whatever gallant Airs People may give the
ſelves upon theſe Occaſions, without Diſpute, the ſu
Advantages of Virtue, and the durable Pleaſures of Lea
ing, are as much to be preferred before other Objects
the Senſes, as the fineſt brilliant Diamond is above a B
ley-Corn. The greateſt Blockheads would appear to
derſtand, what at the ſame time they affect to deſpiſe: a
nobody yet was ever ſo vicious, as to have the Impuden
to declare in public, that Virtue was not a fine Thing.

But ſtill, among the idle, ſauntering young Fellows
the Age, who have Leiſure, as well to cultivate and i
prove the Faculties of the Mind, as to dreſs and embell
the Body; how many are there, who ſpend their Days
raking after new Scenes of Debauchery, in Compariſon
thoſe few who know how to reliſh more reaſonable Ent
tainments! Honeſt, undeſigning good Senſe is ſo
faſhionable, that he muſt be a bold Man, who at t
Time of Day attempts to bring it into Eſteem.

How diſappointed is the Youth, who, in the Midſt
his amorous Purſuits, endeavouring to plunder an Outſi
of Bloom and Beauty, finds a Treaſure of impenetral
Virtue concealed within! And why may it not be ſa
how delighted are the Fair Sex, when, from among a Cro
of empty, frolic, conceited Admirers, they find out a
diſtinguiſh with their good Opinion, a Man of Senſe, w
a plain, unaffected Perſon, which, at firſt ſight, they
not like!

FA

FAB. II. *The* Wolf *and the* Lamb.

ONE hot, ſultry Day, a Wolf and a Lamb happened to come, juſt at the ſame Time, to quench their Thirſt in the Stream of a clear Silver Brook, that ran tumbling down the Side of a rocky Mountain. The Wolf ſtood upon the higher Ground; and the Lamb at ſome Diſtance from him down the Current. However, the Wolf, having a Mind to pick a Quarrel with him, aſked him, What he meant by diſturbing the Water, and making it ſo muddy that he could not drink; and, at the ſame Time, demanded Satisfaction. The Lamb, frightened at this threatening Charge, told him, in a Tone, as mild as poſſible, That, with humble Submiſſion, he could not conceive how that could be; ſince the Water which he drank ran down from the Wolf to him, and therefore it could not be diſturbed ſo far up the Stream. Be that as it will, replies the Wolf, you are a Raſcal, *and I have* been told that you treated

me with ill Language behind my Back, about half a Year ago. Upon my Word, ſays the Lamb, the Time you mention was before I was born. The Wolf, finding it to no Purpoſe to argue any longer againſt Truth, fell into a great Paſſion, ſnarling and foaming at the Mouth, as if he had been mad; and drawing nearer to the Lamb, Sirrah, ſays he, if it was not you, it was your Father, and that's all one. —So he ſeized the poor, innocent, helpleſs Thing, tore it to Pieces, and made a Meal of it.

The APPLICATION.

The Thing which is pointed at in this Fable is ſo obvious, that it will be impertinent to multiply Words about it. When a cruel, ill-natured Man has a Mind to abuſe one inferior to himſelf, either in Power or Courage, though he has not given the leaſt Occaſion for it, how does he reſemble the Wolf! whoſe envious, rapacious Temper could not bear to ſee Innocence live quietly in its Neighbourhood. In ſhort, wherever ill People are in Power, Innocence and Integrity are ſure to be perſecuted; the more vicious the Community is, the better Countenance they have for their own villainous Meaſures: To practiſe Honeſty, in bad Times, is being liable to Suſpicion enough; but if any one ſhould dare to preſcribe it, it is ten to one but he would be impeached of high Crimes and Miſdemeanors: For, to ſtand up for Juſtice in a degenerate and corrupt State, is tacitly to upbraid the Government; and ſeldom fails of pulling down Vengeance upon the Head of him that offers to ſtir in its Defence. Where Cruelty and Malice are in Combination with Power, nothing is ſo eaſy as for them to find a Pretence to tyrannize over Innocence, and exerciſe all Manner of Injuſtice.

FAB. III. *The* Frogs *deſiring a* King.

THE Frogs, living an eaſy free Life, every where among the Lakes and Ponds, aſſembled together, one Day, in a very tumultuous Manner, and petitioned *Jupiter* to let them have a King, who might inſpect their Morals, and make them live a little honeſter. *Jupiter*, being at that Time in pretty good Humour, was pleaſed to laugh heartily at their ridiculous Requeſt; and throwing a little Log down into the Pool, cried, There is a King for you! The ſudden Splaſh which this made by its Fall into the Water, at firſt terrified them ſo exceedingly, that they were afraid to come near it. But in a little Time, ſeeing it lay ſtill without moving, they ventured, by Degrees, to approach it; and at laſt, finding there was no Danger, they leaped upon it; and, in ſhort, treated it as familiarly as they pleaſed. But not contented with ſo inſipid a King as this was, they ſent their *Deputies* to petition again for another

Sort of one; for this they neither did nor could lik
Upon that, he ſent them a Stork; who, witho
any Ceremony, fell devouring and eating them u
one after another, as faſt as he could. Then the
applied themſelves privately to *Mercury*, and got hi
to ſpeak to *Jupiter* in their Behalf, That he would l
ſo good as to bleſs them again with another King,
reſtore them to their former State:—No, ſays he, ſin
it was their own Choice, let the obſtinate Wretch
ſuffer the puniſhment due to their Folly.

The APPLICATION.

It is pretty extraordinary to find a Fable of this Kin
finiſhed with ſo bold and yet polite a Turn by *Phædru*
One, who attained his Freedom by the Favour of *Auguſtu*
and wrote it in the Time of *Tiberius*; who were, ſucce
ſively, tyrannical Uſurpers of the *Roman* Governmen
If we may take his Word for it, *Æſop* ſpoke it upon th
Occaſion. When the Commonwealth of *Athens* flouriſh
under good wholeſome Laws of its own enacting, th
relied ſo much upon the Security of their Liberty, th
they negligently ſuffered it to run out into Licentiouſne
And Factions happening to be fomented among them l
deſigning People, much about the ſame Time, *Piſiſtrat*
took that Opportunity to make himſelf Maſter of the
Citadel and Liberties both together. The *Athenians* fin
ing themſelves in a State of Slavery, tho' their Tyra
happened to be a very merciful one, yet could not be
the Thoughts of it; ſo that *Æſop*, where there was no R
medy, preſcribes them to Patience by the Example of t
foregoing Fable; and adds, at laſt, *Wherefore*, my de
Countrymen, *be contented with your preſent Condition, b
as it is, for fear a Change ſhould be worſe.*

FAB. IV. *The vain* Jack Daw.

A Certain Jack-Daw was ſo proud and ambitious, that, not contented to live within his own Sphere, he picked up the Feathers which fell from the Peacocks, ſtuck them in among his own, and very confidently introduced himſelf into an Aſſembly of thoſe beautiful Birds. They ſoon found him out, ſtripped him of his borrowed Plumes, and falling upon him with their ſharp Bills, puniſhed him as his Preſumption deſerved. Upon this, full of Grief and Affliction, he returned to his old Companions, and would have flocked with them again; but they, knowing his late Life and Converſation, induſtriouſly avoided him, and refuſed to admit him into their Company: And one of them, at the ſame Time, gave him this ſerious Reproof. If, Friend, you could have been contented with your Station, and had not diſdained the Rank in which Nature had placed you, you had not been uſed ſo ſcurvily by thoſe upon whom you intruded yourſelf, nor ſuffered the notorious Slight which we now think ourſelves obliged to put upon you.

The APPLICATION.

What we may learn from this Fable is, in the main, to live contentedly in our own Condition, whatever it be, without affecting to look bigger than we are, by a falſe or borrowed Light. To be barely pleaſed with appearing above what a Man really is, is bad enough; and what may juſtly render him contemptible in the Eyes of his Equals: But if, to enable him to do this with ſomething of a better Grace, he has clandeſtinely feathered his Neſt with his Neighbour's Goods, when found out, he has nothing to expect but to be ſtripped of his plunder, and uſed like a felonious Rogue into the Bargain.

FAB V. *The* Dog *and the* Shadow.

A DOG, croſſing a little Rivulet, with a Piece of Fleſh in his Mouth, ſaw his own Shadow repreſented in the clear Mirror of the limpid Stream; and believing it to be another Dog, who was carrying another Piece of Fleſh, he could not forbear catching at it; but was ſo far from getting any Thing

Thing by his greedy Deſign, that he dropt the Piece he had in his Mouth, which immediately ſunk to the Bottom, and was irrecoverably loſt.

The APPLICATION.

He that catches at more than belongs to him, juſtly deſerves to loſe what he has. Yet nothing is more common, and, at the ſame Time, more pernicious, than this ſelfiſh Principle. It prevails, from the King to the Peaſant; and all Orders and Degrees of Men are, more or leſs, infected with it. Great Monarchs have been drawn in, by this greedy Humour, to graſp at the Dominions of their Neighbours; not that they wanted any Thing more to feed their Luxury, but to gratify their inſatiable Appetite for Vain-Glory. If the Kings of *Perſia* could have been contented with their own vaſt Territories, they had not loſt all *Aſia* for the ſake of a little petty State of *Greece*. And *France*, with all its Glory, has, ere now, been reduced to the laſt Extremity, by the ſame unjuſt Encroachments.

He that thinks he ſees another's Eſtate in a Pack of Cards, or a Box and Dice, and ventures his own in the Purſuit of it, ſhould not repine if he finds himſelf a Beggar in the End.

FAB. VI. *The* Lion *and other* Beaſts

THE Lion, and ſeveral other Beaſts, entered into an alliance, offenſive, and defenſive, and were to live very ſociably together in the Foreſt; one Day, having made a ſort of an Excurſion, by way of Hunting, they took a very fine, large, fat Deer, which was divided into four Parts; there happening to be then preſent his Majeſty the Lion, and only three others. After the Diviſion was made, and the Parts were ſet out, his Majeſty advancing forward ſome Steps, and pointing to one of the Shares, was pleaſed to declare himſelf after the following Manner: This I ſeize and take poſſeſſion of as my Right, which devolves to me, as I am deſcended by a true, lineal, hereditary Succeſſion, from the Royal Family of *Lion:* That (pointing to the ſecond) I claim by, I think, no unreaſonable Demand; conſidering that all the Engagements you have with the Enemy turn chiefly upon my Cou-

rage

rage and Conduct: And you very well know, that Wars are too expenſive to be carried on without proper Supplies. Then (nodding his Head towards the Third) That I ſhall take by Virtue of my Prerogative; to which, I make no Queſtion but ſo dutiful and loyal a People will pay all the Deference and Regard that I can deſire. Now, as for the remaining Part, the Neceſſity of our preſent affairs is ſo very urgent, our Stock ſo low, and our Credit ſo impaired and weakened, that I muſt inſiſt upon your granting That without any Heſitation or Demur; and hereof fail not at your Peril.

The APPLICATION.

No Alliance is ſafe which is made with thoſe that are ſuperior to us in Power. Tho' they lay themſelves under the moſt ſtrict and ſolemn Ties at the Opening of the Congreſs, yet the firſt advantageous Opportunity will tempt them to break the Treaty; and they will never want ſpecious pretences to furniſh out their Declarations of War. It is not eaſy to determine, whether it is more ſtupid and ridiculous for a Community, to truſt itſelf firſt in the Hands of thoſe that are more powerful than themſelves, or to wonder afterwards that their Confidence and Credulity are abuſed, and their Properties invaded.

FAB. VII. *The* Wolf *and the* Crane.

A WOLF, after devouring his Prey, happened to have a Bone ſtick in his Throat, which gave him ſo much Pain, that he went howling up and down, and importuning every Creature he met, to lend him a kind Hand in order to his Relief; nay, he promiſed a reaſonable Reward to any one that ſhould undertake the Operation with Succeſs. At laſt the Crane, tempted with the Lucre of the Reward, and having firſt procured him to confirm his Promiſe with an Oath, undertook the Buſineſs, and ventured his long Neck into the rapacious Felon's Throat. In ſhort, he plucked out the Bone, and expected the promiſed Gratuity. When the Wolf, turning his Eyes diſdainfully towards him, ſaid, I did not think you had been ſo unconſcionable; I had your Head in my Mouth, and could have bit it off whenever I pleaſed, but ſuffered you to take it away without any Damage, *and yet you are* not contented!

The

The APPLICATION.

There is a ſort of People in the World, to whom a Man may be in the wrong for doing Services, upon a double Score; firſt, becauſe they never deſerved to have a good Office done them; and ſecondly, becauſe, when once engaged, 'tis ſo hard a Matter to get well rid of their Acquaintance.

This Fable is not an Example of Ingratitude, as at firſt Sight it ſeems to be, and as ſome of the Mythologiſts have underſtood it; to make it a Parallel in that Caſe, the Crane ought to have been under ſome Difficulties in his Turn, and the Wolf have refuſed to aſſiſt him when it was in his Power. The whole Streſs of it lies in this, That we ought to conſider what Kind of People they are to whom we are deſired to do good Offices, before we do them; for he that grants a Favour, or even confides in a Perſon of no Honour, inſtead of finding his Account in it, comes off well if he is no Sufferer.

FAB. VIII. *The* Stag *looking into the* Water.

A STAG that had been drinking at a clear Spring, ſaw himſelf in the Water; and, pleaſed with *the Proſpect, ſtood* afterwards for ſome Time con-

contemplating and ſurveying his Shape and Features, from Head to Foot. Ah! ſays he, what a glorious pair of branching Horns are there! how gracefully do thoſe Antlers hang over my Forehead, and give an agreeable Turn to my whole Face! If ſome other parts of my body were but proportionable to them, I would turn my Back to nobody; but I have a Set of ſuch Legs, as really makes me aſhamed to ſee them. People may talk what they pleaſe of their Conveniencies, and what great Need we ſtand in of them, upon ſeveral Occaſions; but for my Part, I find them ſo very ſlender and unſightly, that I had as lief have none at all. While he was giving himſelf theſe Airs, he was alarmed with the Noiſe of ſome Huntſmen and a Pack of Hounds, that had been juſt laid on upon the Scent, and were making towards him. Away he flies in ſome Conſternation, and, bounding nimbly over the Plain, threw Dogs and Men at a vaſt Diſtance behind him. After which, taking a very thick Copſe, he had the Illfortune to be entangled by his Horns in a Thicket: where he was held faſt, till the Hounds came in and pulled him down. Finding now how it was like to go with him, in the Pangs of Death, he is ſaid to have uttered theſe Words: Unhappy Creature that I am! I am too late convinced, that, what I prided myſelf in, has been the Cauſe of my Undoing; and what I ſo much diſliked, was the only Thing that could have ſaved me.

The APPLICATION.

Perhaps we cannot apply this better, than by ſuppoſing the Fable to be a Parable; which may be thus explained. The Deer, viewing itſelf in the Water, is a beautiful young Lady at her Looking-glaſs. She cannot help being ſenſible of the Charms which lie blooming in every Feature of her Face. She moiſtens her Lips, languiſhes

languiſhes with her Eyes, adjuſts every Lock of her Hair with the niceſt Exactneſs, gives an agreeable Attitude to her whole Body; and then, with a ſoft Sigh, ſays to herſelf, Ah! how happy might I be in a daily Crowd of Admirers, if it were not for the Cenſoriouſneſs of the Age! When I view that Face, where Nature, to give her her Due, has been liberal enough of Charms, how eaſy ſhould I be, if it were not for that ſlender Particular—my Honour. The odious Idea of that comes acroſs all my happy Moments, and brings a Mortification with it that damps my moſt flattering, tender Hopes. Oh! that there were no ſuch thing in the World! In the Midſt of theſe Soliloquies, ſhe is interrupted by the Voice of her Lover, who enters her Chamber ſinging a Rigadoon Air; and, introducing his Diſcourſe in a familiar eaſy Manner, takes Occaſion to launch out in Praiſe of her Beauty, ſees ſhe is pleaſed with it, ſnatches her Hand, kiſſes it in a Tranſport; and in ſhort, purſues his Point ſo cloſe, that ſhe is not able to diſengage herſelf from him. But, when the Conſequence of all this approaches, in an Agony of Grief and Shame, ſhe fetches a deep Sigh, and ſays, Ah! how miſtaken have I been! the Virtue I ſlighted might have ſaved me; but the Beauty I prized ſo much has been my Undoing.

FAB.

FAB. IX. *The* Fox *and the* Crow.

A CROW having taken a Piece of Cheeſe out of a Cottage Window, flew up into a high Tree with it, in order to eat it. Which a Fox obſerving, came and ſat underneath, and began to compliment the Crow upon the Subject of her Beauty. I proteſt, ſays he, I never obſerved it before, but your Feathers are of a more delicate White than any that ever I ſaw in my Life! Ah! what a fine Shape and graceful Turn of Body is there! And I make no Queſtion but you have a tolerable Voice. If it is but as fine as your Complexion, I do not know a Bird that can pretend to ſtand in Competition with you. The Crow, tickled with this very civil Language, neſtled and riggled about, and hardly knew where ſhe was; but, thinking the Fox a little dubious as to the Particular of her Voice, and having a Mind to ſet him right in that Matter, began to ſing, and, in the ſame Inſtant let the Cheeſe drop out of her Mouth. This being what the Fox wanted, he chopped it up in a Moment; and trotted away, laughing to himſelf at the eaſy Credulity of the Crow.

The

The APPLICATION.

They that love Flattery (as, it is to be feared, too many do) are in a fair Way to repent of their Foible at the long Run. And yet how few are there, among the whole Race of Mankind, who may be faid to be full Proof againſt its Attacks! The groſs Way by which it is managed, by ſome ſilly Practitioners, is enough to alarm the dulleſt Apprehenſion, and make it to value itſelf upon the Quickneſs of its Inſight into the little Plots of this Nature. But, let the Ambuſcade be diſpoſed with due Judgment, and it will ſcarce fail of ſeizing the moſt guarded Heart. How many are tickled to the laſt Degree with the Pleaſure of Flattery, even while they are applauded for their honeſt Deteſtation of it! There is no Way to baffle the Force of this Engine, but by every one's examining impartially for himſelf the true Eſtimate of his own Qualities: If he deals ſincerely in the Matter, nobody can tell, ſo well as himſelf, what Degree of Eſteem ought to attend any of his Actions; and therefore he ſhould be entirely eaſy, as to the Opinion Men are like to have of them in the World. If they attribute more to him than is his Due, they are either deſigning or miſtaken; if they allow him leſs, they are envious, or poſſibly, ſtill miſtaken; and, in either Caſe, are to be deſpiſed, or diſregarded. For he that flatters without deſigning to make Advantage of it, is a Fool: And whoever encourages that Flattery which he has Senſe enough to ſee through, is a vain Coxcomb.

FAB. X. *The two* Bitches.

A BITCH, who was juſt ready to whelp, entreated another Bitch to lend her her Kennel, only till her Month was up, and aſſured her that then ſhe ſhould have it again. The other very readily conſented, and, with a great deal of Civility, reſigned it to her immediately. However, when the Time was elapſed, ſhe came and made her a Viſit, and very modeſtly intimated, that now ſhe was up and well, ſhe hoped ſhe ſhould ſee her abroad again; for that really it would be inconvenient for her to be without her Kennel any longer, and therefore ſhe told her ſhe muſt be ſo free as to deſire her to provide herſelf with other Lodgings as ſoon as ſhe could. The lying-in Bitch replied, That truly ſhe was aſhamed of having kept her ſo long out of her own Houſe; but it was not upon her own Account, (for indeed ſhe was well enough to go any where) ſo much as that of her Puppies, who were yet ſo weak, that ſhe was afraid they would not be able

able to follow her; and, if ſhe would but be ſo good as to let her ſtay a Fortnight longer, ſhe would take it for the greateſt Obligation in the World. The other Bitch was ſo good-natured and compaſſionate as to comply with this Requeſt too; but at the Expiration of the Term, came and told her poſitively that ſhe muſt turn out, for ſhe could not poſſibly let her be there a Day longer. Muſt turn out—ſays the other; we will ſee that; for I promiſe you, unleſs you can beat me, and my whole Litter of Whelps, you are never like to have any Thing more to do here.

The APPLICATION.

Poſſeſſion is eleven Points of the Law; and though, where Equity flouriſhes, and Property is duly ſecured, the twelfth Point, I mean that of Right, is better than the other eleven; yet this Fable may ſerve as a very good Leſſon of Caution to us, never to let any thing we value go out of our Poſſeſſion, without very good Security. Wiſe and good-natured Men will give liberally and judiciouſly what they can ſpare; but to lend, where there is a Probability of our being defrauded by the Borrower, is the Part of a too eaſy and blameable Credulity.

FAB. XI. *The Proud* Frog.

AN Ox, grazing in a Meadow, chanced to ſet his Foot among a Parcel of young Frogs, and trod one of them to Death. The reſt informed their Mother, when ſhe came Home, what had happened; telling her, that the Beaſt which did it was the hugeſt Creature that they ever ſaw in their Lives. What, was it ſo big? ſays the old Frog, ſwelling and blowing up her ſpeckled Belly to a great Degree. Oh! bigger by a vaſt deal, ſay they. And ſo big? ſays ſhe, ſtraining herſelf yet more. Indeed, Mamma, ſay they, if you were to burſt yourſelf, you would never be ſo big. She ſtrove yet again, and burſt herſelf indeed.

The APPLICATION.

Whenever a Man endeavours to live equal with one of a greater Fortune than himſelf, he is ſure to ſhare a like Fate with the Frog in the Fable. How many vain People, of *moderate eaſy* circumſtances, burſt and come to nothing, by

vying with thoſe whoſe Eſtates are more ample than their own! Sir *Changeling Plumſtock* was poſſeſſed of a very conſiderable Eſtate, devolved to him by the Death of an Uncle, who had adopted him his Heir. He had a falſe Taſte of Happineſs; and, without the leaſt Œconomy, truſting to the Sufficiency of his vaſt Revenue, was reſolved to be outdone by nobody in ſhewith Grandeur and expenſive Living. He gave five thouſand Pounds for a Piece of Ground in the Country, to ſet a Houſe upon; the Building and Furniture of which coſt fifty thouſand more; and his Gardens were proportionably magnificent. Beſides which, he thought himſelf under a Neceſſity of buying out two or three Tenements which ſtood in his Neighbourhood, that he might have Elbow-room enough. All this he could very well bear, and ſtill might have been happy, had it not been for an unfortunate View which he one Day happened to take of my Lord *Caſtlebuilder*'s Gardens, which conſiſted of twenty Acres, whereas his own were not above twelve. From that Time he grew penſive; and before the enſuing Winter gave five-and-thirty Years Purchaſe for a dozen Acres more, to enlarge his Gardens, built a Couple of exorbitant Green-Houſes, and a large Pavilion at the farther End of a Terrace-Walk: The bare Repairs and Superintendances of all which, called for the remaining Part of his Income. He is mortgaged pretty deep, and pays nobody: but being a privileged Perſon, reſides altogether at a private cheap Lodging in the City of *Weſtminſter*.

FAB.

FAB. XII. *The* Fox *and the* Stork.

THE Fox invited the Stork to Dinner; and, being diſpoſed to divert himſelf at the Expence of his Gueſt, provided nothing for the Entertainment, but a Soup, in a wide ſhallow Diſh. This himſelf could lap up with a great deal of Eaſe; but the Stork, who could but juſt dip in the Point of his Bill, was not a Bit the better all the while: However, in a few Days after, he returned the Compliment, and invited the Fox; but ſuffered nothing to be brought to Table but ſome minced Meat in a Glaſs Jar; the Neck of which was ſo deep and ſo narrow, that, though the Stork with his long Bill made a ſhift to fill his Belly, all that the Fox, who was very hungry, could do, was to lick the Brims, as the Stork ſlabbered them with his eating. *Reynard* was heartily vexed at firſt; but when he came to take his Leave, owned ingenuouſly, that he had been uſed as he deſerved; and that he had no Reaſon to take any Treatment ill, of which *himſelf had ſet* the Example.

The

The APPLICATION.

It is mighty imprudent, as well as inhuman and uncivil, to affront any body; and whoever takes the Liberty to exerciſe his witty Talent that Way, muſt not think much of it, if he meets with Repriſals. Indeed, if all thoſe who are thus paid in their own Coin, would take it with the same Frankneſs the Fox did, the Matter would not be much; but we are too apt, when the Jeſt comes to be turned home upon ourſelves, to think that inſufferable in another, which we looked upon as pretty and facetious, when the Humour was our own. The Rule of doing as we would be done by, ſo proper to be our Model in every Tranſaction of Life may more particularly be of Uſe in this Reſpect: Becauſe People ſeldom or never receive any Advantage by theſe little ludicrous Impoſitions, and yet, if they were to aſk themſelves the Queſtion, would find, that another's uſing them in the ſame Manner would be very diſpleaſing.

FAB. XIII. *The* Eagle *and the* Fox.

AN Eagle that had young ones, looking out for ſomething to feed them with, happened to ſpy a Fox's Cub, that lay baſking itſelf abroad in the Sun. She

She made a Stoop, and truſſed it immediately; but before ſhe had carried it quite off, the old Fox coming Home, implored her, with Tears in her Eyes, to ſpare her Cub, and pity the Diſtreſs of a poor fond Mother, who ſhould think no Affliction ſo great as that of loſing her Child. The Eagle, whoſe neſt was up in a very high Tree, thought herſelf ſecure enough from all Projects of Revenge, and ſo bore away the Cub to her young ones, without ſhewing any Regard to the Supplications of the Fox. But that ſubtle Creature, highly incenſed at this outrageous Barbarity, ran to an Altar, where ſome Country People had been ſacrificing a Kid in the open Fields, and, catching up a Firebrand in her Mouth, made towards the Tree where the Eagle's Neſt was, with a Reſolution of Revenge. She had ſcarce aſcended the firſt Branches, when the Eagle, terrified with the approaching Ruin of herſelf and Family, begged of the Fox to deſiſt, and, with much Submiſſion, returned her the Cub again ſafe and found.

The APPLICATION.

This Fable is a Warning to us not to deal hardly or injuriouſly by any Body. The Conſideration of our being in a high Condition of Life, and thoſe we hurt far below us, will plead little or no Excuſe for us in this Caſe. For there is ſcarce a Creature of ſo deſpicable a Rank, but is capable of avenging itſelf ſome Way, and at ſome Time, or other. When great Men happen to be wicked, how little Scruple do they make of oppreſſing their poor Neighbours! They are perched upon a lofty Station, and have built their Neſt on high; and, having outgrown all Feelings of Humanity, are inſenſible of any Pangs of Remorſe. The Widow's Tears, the Orphan's Cries, and the Curſes of the Miſerable, like Javelins thrown by the Hand of a feeble old Man, fall by the Way, and never reach their Heart. But let ſuch a one, in the Midſt of his flagrant Injuſtice, remember, how eaſy a Matter it is, notwithſtanding his ſuperior Diſtance, for the

the meaneſt Vaſſal to be revenged of him. The Bitterneſs of an Affliction, even where Cunning is wanting, may animate the pooreſt Spirit with Reſolutions of Vengeance; and when once that Fury is thoroughly awakened, we know not what ſhe will require before ſhe is lulled to Reſt again. The moſt powerful Tyrants cannot prevent a reſolved Aſſaſſination; there are a thouſand different Ways for any private Man to do the Buſineſs, who is heartily diſpoſed to it, and willing to ſatisfy his Appetite for Revenge, at the Expence of his Life. An old woman may clap a Firebrand in the Palace of a Prince, and it is in the Power of a poor weak Fool to deſtroy the Children of the Mighty.

FAB. XIV. *The* Boar *and the* Ass.

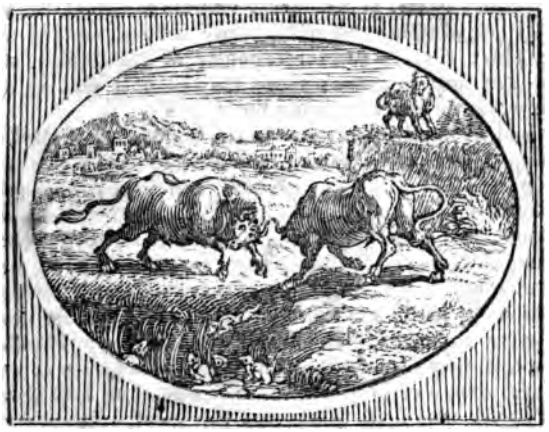
A Little Scoundrel of an Aſs, happening to meet with a Boar, had a Mind to be arch upon him: And ſo, Brother, ſays he, your humble Servant. The Boar, ſomewhat nettled at his Familiarity, briſtled up to him, and told him, he was ſurpriſed to hear him utter ſo *impudent* an Untruth, and was

juſt going to ſhew his noble Reſentment, by giving him a Rip in the Flank; but, wiſely ſtifling his Paſſion, he contented himſelf with only ſaying, Go, you ſorry beaſt! I could be amply and eaſily revenged of you, but I don't care to foul my Tuſks with the Blood of ſo baſe a Creature.

The APPLICATION.

Fools are ſometimes ſo ambitious of being thought Wits, that they run great Hazards in attempting to ſhew themſelves ſuch. This is not the firſt Aſs, who, after a handſome Rebuke from one ſuperior to himſelf, both in Courage and Merit, has continued his aukward Raillery even to the laſt Degree of Offence. But ſuch a dull Creature is ſo far from raiſing himſelf the leaſt Eſteem by his ludicrous Vein, that he has very good Luck if he eſcapes with a whole Skin. Buffoons, like Dwarfs, ſhould be matched with thoſe of their own Level; a Man, in Senſe or Stature, would be aſhamed to encounter either of them. But, notwithſtanding all this, and though the Boar in the Fable is a very good Example to Men of generous brave Spirits, not to give themſelves up to Paſſion, nor to be diſtempered with Thoughts of Revenge upon the inſolent Behaviour of every Aſs that offends them, becauſe their Hands would be diſhonoured by the Tincture of a baſe Man's Blood; yet, among human Creatures, the Correction of an Aſs that would be unſeaſonably witty, may be performed with Juſtneſs and Propriety enough, provided it be done with good Humour. The Blood of a Coward, literally ſpeaking, would ſtain the Character of a Man of Honour; when we chaſtiſe ſuch Wretches, it ſhould be done, if poſſible, in the utmoſt Calmneſs of Temper. It takes off ſomething from the Reputation of a great Soul, when we ſee it is in the Power of a Fool to ruffle and unſettle it.

FAB. XV. *The* Frogs *and the fighting* Bulls.



A FROG, one Day, peeping out of the Lake, and looking about him, ſaw two Bulls fighting at ſome Diſtance off in the Meadow, and, calling to one of his Acquaintance, Look, ſays he, what dreadful Work is yonder! Dear Sirs, what will become of us! Why, pray thee, ſays the other, do not frighten yourſelf ſo about nothing; how can their Quarrels affect us? They are of a different Kind and Way of living, and are at preſent only contending which ſhall be Maſter of the Herd. That is true, replies the firſt, their Quality and Station in Life is, to all Appearance, different enough from ours: But, as one of them will certainly get the better, he that is worſted, being beat out of the Meadow, will take Refuge here in the Marſhes, and may poſſibly tread out the Guts of ſome of us: So, you ſee, we are more nearly concerned in this Diſpute of theirs, than at firſt you were aware of.

The APPLICATION.

This poor timorous Frog had juſt Reaſon for its Fears and Suſpicions; it being hardly poſſible for great People to fall out, without involving many below them in the ſame Fate: Nay, whatever becomes of the former, the latter are ſure to ſuffer; thoſe may be only playing the Fool, while theſe really ſmart for it.

It is of no ſmall importance to the honeſt, quiet Part of Mankind, who deſire nothing ſo much as to ſee Peace and Virtue flouriſh, to enter ſeriouſly and impartially into the Conſideration of this Point: For, as ſignificant as the Quarrels of the Great may ſometimes be, yet they are nothing without their eſpouſing and ſupporting them, one Way or other. What is it that occaſions Parties, but the ambitious or avaricious Spirit of Men in eminent Stations, who want to engroſs all Power in their own Hands? Upon this they foment Diviſions, and form Factions, and excite Animoſities between well-meaning, but undiſcerning People, who little think that the great Aim of their Leaders is no more than the Advancement of their own private Self-intereſt. The Good of the Public is always pretended upon ſuch Occaſions, and may ſometimes happen to be tacked to their own; but then it is purely accidental, and never was originally intended. One knows not what Remedy to preſcribe againſt ſo epidemical and frequent a Malady, but only that every Man who has Senſe enough to diſcern the pitiful private Views that attend moſt of the Differences between the great Ones, inſtead of aiding or abetting either Party, would, with an honeſt Courage, heartily and openly oppoſe both.

FAB. XVI. *The* Kite *and the* Pigeons.

A KITE, who had kept ſailing in the Air for many Days near a Dove-houſe, and made a Stoop at ſeveral Pigeons, but all to no Purpoſe, (for they were too nimble for him) at laſt had Recourſe to Stratagem, and took his Opportunity one Day to make a Declaration to them, in which he ſet forth his own juſt and good Intentions, who had nothing more at Heart than the Defence and Protection of the Pigeons in their ancient Rights and Liberties; and how concerned he was at their Fears and Jealouſies of a foreign Invaſion, eſpecially their unjuſt and unreaſonable Suſpicions of himſelf, as if he intended, by Force of Arms, to break in upon their Conſtitution, and erect a tyrannical Government over them. To prevent all which, and thoroughly to quiet their Minds, he thought proper to propoſe to them ſuch Terms of Alliance and Articles of Peace, as *might for ever* cement a good Underſtand-

ing betwixt them: The Principal of which was, That they ſhould accept of him for their King, and inveſt him with all kingly Privilege and Prerogative over them. The poor ſimple Pigeons conſented: The Kite took the Coronation Oath after a very ſolemn Manner, on his Part, and the Doves, the Oaths of Allegiance and Fidelity, on theirs. But much Time had not paſſed over their Heads, before the good Kite pretended that it was Part of his Prerogative to devour a Pigeon whenever he pleaſed. And this he was not contented to do himſelf only, but inſtructed the reſt of the Royal Family in the ſame kingly Arts of Government. The Pigeons, reduced to this miſerable Condition, ſaid, one to the other, Ah! we deſerve no better! Why did we let him come in?

The APPLICATION.

What can this Fable be applied to, but the exceeding Blindneſs and Stupidity of that Part of Mankind, who wantonly and fooliſhly truſt their native Rights and Liberty without good Security? Who often chuſe for Guardians of their Lives and Fortunes, Perſons abandoned to the moſt unſociable Vices; and ſeldom have any better Excuſe for ſuch an Error in Politics, than, that they were deceived in their Expectation; or never thoroughly knew the Manners of their King, till he had got them entirely in his Power. Which, however, is notoriouſly falſe; for many, with the Doves in the Fable, are ſo ſilly, that they would admit of a Kite, rather than be without a King. The Truth is, we ought not to incur the Poſſibility of being deceived in ſo important a Matter as this; an unlimited Power ſhould not be truſted in the Hands of any one, who is not endued with a Perfection more than human.

FAB. XVII. *The* Man *and his two* Wives.

A MAN, in Times when Polygamy was allowed, had two Wives: One of which, like himſelf, had ſeen her beſt Days, and was juſt as it were entering upon the Declivity of Life; but thi-, being an artful Woman, ſhe entirely concealed by her Dreſs; by which, and ſome other elegant Qualities, ſhe made a Shift ſometimes to engage her Huſband's Heart. The other was a beautiful young Creature of Seventeen, whoſe Charms, as yet in the Height of Bloom, and ſecure of their own Power, had no Occaſion to call in any Artifice to their Aſſiſtance. She made the good Man as happy as he was capable of being, but was not, it ſeems, completely ſo herſelf: The grey Hairs, mixed among the Black, upon her Huſband's Head, gave her ſome Uneaſineſs, by proclaiming the great Diſparity of their Years; wherefore, under Colour of adjuſting and combing *his Head, ſhe would* every now and then be twitch-

ing the ſilver Hairs with her Nippers; that however Matters were, he might ſtill have as few viſible Signs of an advanced Age as poſſible: The Dame, whoſe Years were nearer to an Equality with his own, eſteemed thoſe grey Locks as the Honours of his Head, and could have wiſhed they had all been ſuch; ſhe thought it gave him a venerable Look; at leaſt, that it made her appear ſomething younger than him: So that every Time the honeſt Man's Head fell into her Hands, ſhe took as much Pains to extirpate the black Hairs, as the other had done to demoliſh the grey. They neither of them knew of the other's Deſign; but each continuing her Project with repeated Induſtry, the poor Man, who thought their Deſire to oblige put them upon this extraordinary Officiouſneſs in dreſſing his Head, found himſelf, in a ſhort Time, without any Hair at all.

The APPLICATION.

Phædrus, whoſe Senſe I have generally followed in every Fable of which he has made a Verſion, in his Application of this, is a little ſevere upon the Ladies; and tells us, that by this Example we may ſee, the Men are ſure to be Loſers by the Women; as well when they are the Objects of their Love, as while they lie under their Diſpleaſure. All that I ſhall add to what he has ſaid, is to obſerve, that many Women may unfortunately, out of a pure Effect of Complaiſance, do a thouſand diſagreeable Things to their Huſbands. They, whoſe Love is tempered with a tolerable Share of good Senſe, will be ſure to have no ſeparate Views of their own, nor do any Thing more immediately relating to their Huſband, without conſulting him firſt. In a married State, one Party ſhould inform themſelves certainly, and not be gueſſing and preſuming what will pleaſe the other; and if a Wife uſes her Huſband like a Friend only, the leaſt ſhe can do, is firſt to communicate to him all the important Enterpriſes ſhe undertakes; and eſpecially thoſe which ſhe intends ſhould be for his Honour and Advantage.

FAB.

FAB. XVIII. *The* Stag *in the* Ox-Stall.

A STAG, rouſed out of his thick Covert in the Midſt of the Foreſt, and driven hard by the Hounds, made towards a Farm-Houſe, and, ſeeing the Door of an Ox-Stall open, entered therein, and hid himſelf under a Heap of Straw. One of the Oxen, turning his Head about, aſked him what he meant by venturing himſelf in ſuch a Place as that was, where he was ſure to meet with his Doom! Ah! ſays the Stag, if you will but be ſo good as to favour me with your Concealment, I hope I ſhall do well enough; I intend to make off again the firſt Opportunity. Well, he ſtaid there till towards Night; in came the Ox Man with a bundle of Fodder, and never ſaw him. In ſhort, all the Servants of the Farm came and went, and not a Soul of them ſmelt any Thing of the Matter. Nay, the Bailiff himſelf came, according to Form, and looked in, but walked *away, no wiſer than the* reſt. Upon this, the Stag,

ready to jump out of his Skin for Joy, began to return Thanks to the good-natured Oxen, profeſſing that they were the moſt obliging People he had ever met with in his Life. After he had done his Compliments, one of them anſwered him gravely; Indeed we deſire nothing more than to have it in our Power to contribute to your Eſcape; but, there is a certain Perſon, you little think of, who has a hundred Eyes; if he ſhould happen to come, I would not give this Straw for your Life. In the Interim, Home comes the Maſter himſelf, from a Neighbour's where he had been invited to Dinner; and, becauſe he had obſerved the Cattle to look but ſcurvily of late, he went up to the Rack, and aſked why they did not give them more Fodder; then, caſting his Eyes downward, Hey-dey! ſays he, why ſo ſparing of your Litter? pray ſcatter a little more here. And theſe Cobwebs—But I have ſpoke ſo often, that unleſs I do it myſelf—Thus, as he went on, prying into every Thing, he chanced to look where the Stag's Horns lay ſticking out of the Straw; upon which he raiſed a Hue-and-Cry, called all his People about him, killed the poor Stag, and made a Prize of him.

The APPLICATION.

The Moral of this Fable is, That nobody looks after a Man's Affairs ſo well as he himſelf. Servants, being but Hirelings, ſeldom have the true Intereſt of their Maſter at Heart, but let Things run on in a negligent conſtant Diſorder; and this, generally, not ſo much for want of Capacity as Honeſty. Their Heads are taken up with the Cultivation of their own private Intereſt; for the Service and Promotion of which, that of their Maſter is poſtponed, and often entirely neglected.

Few Families are reduced to Poverty and Diſtreſs merely by their own Extravagance and Indulgence in Luxury; *The Inattention of* Servants ſwells every Article of Expence

pence in domeſtic Œconomy; and the Retinue of great Men, inſtead of exerting their Induſtry to conduce as far as poſſibl. to the Increaſe of their Maſter's weait!, commonly exerciſe no other Office, than that of Locuſts and Caterpillars, to conſume and devour it.

FAB. XIX. *The* Dog *and the* Wolf.

A Lean, hungry, half-ſtarved Wolf, happened, one Moon-ſhiny Night, to meet with a jolly plump, well-fed Maſtiff; and, after the firſt Compliments were paſſed, ſays the Wolf, you look extremely well; I proteſt, I think I never ſaw a more graceful, comely Perſon; but how comes it about, I beſeech you, that you ſhould live ſo much better than I? I may ſay, without Vanity, that I venture fifty Times more than you do; and yet I am almoſt ready to periſh with hunger. The Dog anſwered very bluntly, Why, you may live as well, if you will do the ſame for it that I do. Indeed! What is that? *ſays he: Why,* ſays the Dog, only to guard

the Houſe a-Nights, and keep it from Thieves
With all my Heart, replies the Wolf; for at preſen
I have but a ſorry Time of it; and I think to chang
my hard Lodging in the Woods, where I endur
Rain, Froſt, and Snow, for a warm Roof over m
Head, and a Belly-full of good Victuals, will be n
bad Bargain. True, ſays the Dog; therefore yo
have nothing more to do but to follow me. Now, a
they were jogging on together, the Wolf ſpied
Creaſe in the Dog's Neck, and, having a ſtrange Cu
riofity, could not forbear aſking him what it meant
Pugh! nothing, ſays the Dog. Nay, but pray, ſay
the Wolf. Why, ſays the Dog, if you muſt know
I am tied up in the Day-time, becauſe I am a littl
fierce, for fear I ſhould bite People, and am only le
looſe a-Nights. But this is done with Deſign t
make me ſleep a-Days, more than any Thing elſe, an
that I may watch the better in the Night-time; for
as ſoon as ever the Twilight appears, out I am turn
ed, and may go where I pleaſe. Then, my Maſte
brings me Plates of Bones from the Table with hi
own Hands; and, whatever Scraps are left by any o
the Family, all fall to my Share; for you muſt know
I am a Favourite with every Body. So you ſee how
you are to live.—Come, come along; what is th
Matter with you? No, replied the Wolf, I beg you
Pardon; keep your Happineſs all to yourſelf. Liberty
is the Word with me; and I would not be a King
upon the Terms you mention.

The APPLICATION.

The loweſt Condition of Life, with Freedom attending
it, is better than the moſt exalted Station under a Reſtraint
Æſop and *Phædrus*, who had both felt the bitter Effect
of Slavery, though the latter of them had the good
Fortune to have the mildeſt Prince that ever was for hi
Maſter, cannot forbear taking all Opportunites to expreſ
their

their great Abhorrence of Servitude, and their Paſſion for Liberty, upon any Terms whatſoever. Indeed a State of Slavery, with whatever ſeeming Grandeur and Happineſs it may be attended, is yet ſo precarious a Thing, that he muſt want Senſe, Honour, Courage, and all Manner of Virtue, who can endure to prefer it in his Choice. A Man who has ſo little Honour as to bear to be a Slave, when it is in his Power to prevent or redreſs it, would make no Scruple to cut the Throats of his Fellow-Creatures, or to do any Wickedneſs that the wanton unbridled Will of his tyrannical Maſter could ſuggeſt.

FAB. XX. *The* Lamb *brought up by a* Goat.

A WOLF meeting a Lamb one Day, in Company with a Goat, Child, ſays he, you are miſtaken, this is none of your Mother, ſhe is yonder, (pointing to a Flock of Sheep at a Diſtance.) It may be ſo, ſays the Lamb; the Perſon that happened to conceive me, and afterwards bore me a few Months in her Belly, becauſe ſhe could not help it, and then dropt

dropt me, ſhe did not care where, and left me to the wide World, is, I ſuppoſe, what you call my Mother; but I look upon this charitable Goat as ſuch, that took Compaſſion on me in my poor, helpleſs, deſtitute Condition, and gave me Suck; ſparing it out of the Mouths of her own Kids, rather than I ſhould want it. But ſure, ſays he, you have a greater Regard for her that gave you Life, than for any Body elſe. She gave me Life! I deny that. She, that could not ſo much as tell whether I ſhould be black or white, had a great Hand in giving me Life, to be ſure; But, ſuppoſing it were ſo, I am mightily obliged to her truly for contriving to let me be of the Male-kind, ſo that I go every Day in Danger of the Butcher What Reaſon then have I to have a greater Regard for one to whom I am ſo little indebted for any Part of my Being, than for thoſe from whom I have received all the Benevolence and Kindneſs which have hitherto ſupported me in Life.

The APPLICATION.

It is they whoſe Goodneſs makes them our Parents, that properly claim our filial Reſpect from us, and not thoſe who are ſuch only out of Neceſſity. The Duties between Parents and their Children are relative and reciprocal. By all Laws, natural as well as civil, it is expected that the Parents ſhould cheriſh and provide for the Child, till it is able to ſhift for itſelf; and that the Child, with a mutual Tenderneſs, ſhould depend upon the Parent for it's Suſtenance, and yield it a reaſonable Obedience. Yet, through the Depravity of human Nature, we very often ſee theſe Laws violated, and the Relations before-mentioned treating one another with as much Virulence as Enemies of different Countries are capable of. Through the natural Impatience and Protervity of Youth, we obſerve the firſt Occaſion for any Animoſity moſt frequently ariſing from their Side; but however,

however, there are not wanting Examples of undutiful Parents: And, when a Father, by uſing a Son ill, and denying him ſuch an Education and ſuch an Allowance as his Circumſtances can well afford, gives him Occaſion to withdraw his Reſpect from him, to urge his Begetting of him as the ſole Obligation to Duty, is talking like a ſilly, unthinking Dotard. Mutual Benevolence muſt be kept up between Relations, as well as Friends; for, without this Cement, whatever you pleaſe to call the Building, it is only a Caſtle in the Air, a Thing to be talked of, without the leaſt Reality.

FAB. XXI. *The* Peacock*'s Complaint.*

THE Peacock preſented a Memorial to *Juno*, importing, how hardly he thought he was uſed, in ot having ſo good a Voice as the Nightingale; ow that pretty Animal was agreeable to every Ear hat heard it, while he was laughed at for his ugly creaming Noiſe, if he did but open his Mouth. he Goddeſs, concerned at the Uneaſineſs of her *vourite Bird*, anſwered him very kindly to this Purpoſe:

Purpoſe: If the Nightingale is bleſt with a fine Voice, you have the Advantage in Point of Beauty and Largeneſs of Perſon. Ah! ſays he, but what avails my ſilent unmeaning Beauty, when I am ſo far excelled in Voice! The Goddeſs diſmiſſed him, bidding him conſider, that the Properties of every Creature were appointed by the Decree of Fate; to him Beauty; Strength to the Eagle; to the Nightingale a Voice of Melody; the Faculty of Speech to the Parrot; and to the Dove Innocence. That each of theſe was contented with his own peculiar Quality: and, unleſs he had a Mind to be miſerable, he muſt learn to be ſo too.

The APPLICATION.

Since all Things (as *Juno* ſays) are fixed by the eternal and unalterable Decree of Fate, how abſurd it is to hear People complaining and tormenting themſelves for that which it is impoſſible ever to obtain? They who are ambitious of having more good Qualities, ſince that is impracticable, ſhould ſpare no Pains to cultivate and recommend thoſe they have; which, a Sourneſs and Peeviſhneſs of Temper, inſtead of improving, will certainly leſſen and impair, whether they are of the Mind or Body. If we had all the deſirable Properties in the World, we could be no more than eaſy and contented with them; and, if a Man, by a right Way of thinking, can reconcile himſelf to his own Condition, whatever it be, he will fall little ſhort of the moſt complete State that Mortals ever enjoyed.

FAB. XXII. *The* Fox *and the* Grapes.

A FOX, very hungry, chanced to come into a Vineyard, where there hung Branches of charming ripe Grapes; but nailed up to a Trellis ſo high, that he leaped till he quite tired himſelf, without being able to reach one of them. At laſt, Let who will take them! ſays he; they are but green and ſour; ſo I'll even let them alone.

The APPLICATION.

This Fable is a good Reprimand to a Parcel of vain Coxcombs in the World, who, becauſe they would never be thought to be diſappointed in any of their Purſuits, pretend a Diſlike to every Thing which they cannot obtain. There is a ſtrange Propenſity in Mankind to this Temper, and there are Numbers of grumbling Malcontents in every different Faculty and Sect in Life. The diſcarded Stateſman, conſidering the Corruption of the Times, would not have any Hand in the Adminiſtration of Affairs *for all the World*. The Country 'Squire damns a Court

Court Life, and would not go cringing and creeping to a Drawing-Room for the beſt Place the King has in his Diſpoſal. A young Fellow, being aſked how he liked a celebrated Beauty, by whom all the World knew he was deſpiſed, anſwered, ſhe had a ſtinking Breath. How inſufferable is the Pride of this poor Creature, Man! who would ſtoop to the baſeſt, vileſt Actions, rather than be thought not able to do any Thing. For what is more baſe and vile than Lying? And when do we lie more notoriouſly, than when we diſparage and find Fault with a Thing for no other Reaſon but becauſe it is out of our Power?

FAB. XXIII. *The* Viper *and the* File.

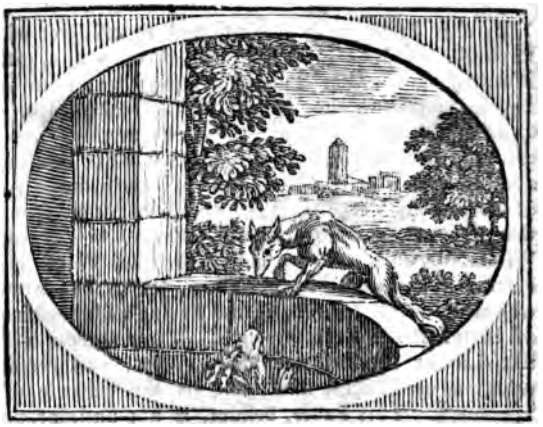
A VIPER entering a Smith's Shop, looked up and down for ſomething to eat; and, ſeeing a File, fell to gnawing it as greedily as could be. The File, told him very gruffly, that he had beſt be quiet and let him alone; for he would get very little by nibbling at one, who, upon Occaſion, could bite Iron and Steel.

The

The APPLICATION.

By this Fable we are cautioned to conſider what any Perſon is, before we make an Attack upon him, after any Manner whatſoever: Particularly how we let our Tongues ſlip in cenſuring the Actions of thoſe who are, in the Opinion of the World, not only of an unqueſtioned Reputation, ſo that nobody will believe what we inſinuate againſt them; but of ſuch an Influence, upon Account of their own Veracity, that the leaſt Word from them would ruin our Credit to all Intents and Purpoſes. If Wit be the Caſe, and we have a ſatirical Vein, which at certain Periods muſt have a Flow, let us be cautious at whom we level it; for, if the Perſon's Underſtanding be of better Proof than our own, all our ingenious Sallies, like Liquor ſquirted againſt the Wind, will recoil back upon our own Faces, and make us the ridicule of every Spectator. This Fable, beſides, is not an improper Emblem of Envy; which, rather than not bite at all, will fall foul where it can hurt nothing but itſelf.

FAB. XXIV. *The* Fox *and the* Goat.



A FOX having tumbled, by Chance, into a Well, had been caſting about a long while, to no Purpoſe, how he ſhould get out again; when, at laſt, a Goat came to the Place, and wanting to drink, aſked *Reynard*, whether the Water was good! Good! ſays he; aye, ſo ſweet, that I am afraid I have ſurfeited myſelf, I have drank ſo abundantly. The Goat, upon this, without any more ado, leapt in; and the Fox, taking the Advantage of his Horns, by the Aſſiſtance of them, as nimbly leapt out, leaving the poor Goat at the Bottom of the Well, to ſhift for himſelf.

The APPLICATION.

The Doctrine taught us by this Fable is no more than this, That we ought to conſider who it is that adviſes us, before we follow the Advice. For, however plauſible the Counſel may ſeem, if the Perſon that gives it is a crafty Knave, we may be aſſured that he intends to ſerve himſelf in it, more than us, if not to erect ſomething to *his own Advantage* out of our Ruin.

The

The little, poor, Country Attorney, ready to periſh, and ſunk to the loweſt Depth of Poverty, for Want of Employment, by ſuch Arts as theſe, draws the 'Squire, his Neighbour, into the Gulph of the Law; till, laying hold on the Branches of his Revenue, he lifts himſelf out of Obſcurity, and leaves the other immured in the Bottom of a Mortgage.

FAB. XXV. *The* Countryman *and the* Snake.

A Villager, in a froſty, ſnowy Winter, found a Snake under a Hedge, almoſt dead with Cold. He could not help having Compaſſion for the poor Creature, ſo brought it home, and laid it upon the Hearth near the Fire; but it had not lain there long, before (being revived with the Heat) it began to erect itſelf, and fly at his Wife and Children, filling the whole Cottage with dreadful Hiſſings. The Countryman hearing an Outcry, and perceiving what the Matter was, catched up a Mattock, and ſoon diſpatched *him, upbraiding* him at the ſame Time in

theſe

theſe words: Is this, vile Wretch, the Reward you make to him that ſaved your Life? Die, as you deſerve; but a ſingle Death is too good for you.

The APPLICATION.

'Tis the Nature of Ingrates to return Evil for Good: And the Moraliſts in all Ages have inceſſantly declaimed againſt the Enormity of this Crime, concluding that they who are capable of hurting their Benefactors, are not fit to live in a Community; being ſuch, as the natural Ties of Parent, Friend, or Country, are too weak to reſtrain within the Bounds of Society. Indeed, the Sin of Ingratitude is ſo deteſtable, that, as none but the moſt inhuman Temper can be guilty of it, ſo, in writing to Men, there is no Occaſion to uſe many Words, either in expoſing the Vice itſelf, or diſſuading People from the Commiſſion of it. Therefore it is not likely that a Perſon of *Æſop*'s Sagacity would have compiled this Fable, without having ſomething elſe in view, beſides this trite and obvious Subject. He certainly intended to put us in mind, That, as none but a poor ſilly Clown would go to take up a Snake and cheriſh it, ſo we ſhall be very negligent and ill-adviſed, if, in doing good Offices we do not take Care to beſtow our Benevolence upon proper Objects. It was not at all unnatural in the Snake to hiſs, and brandiſh his Tongue, and fly at the firſt that came near him: as ſoon at the Perſon that ſaved his Life as any other: indeed more likely, becauſe nobody elſe had ſo much to do with him. Nor is it ſtrange at any Time to ſee a reprobate Fool throwing his profligate Language about, and committing his Extravagancies againſt thoſe, more eſpecially, who are ſo fond as to converſe themſelves with him. The Snake and the Reprobate will not appear extraordinary in their Malevolence: But the ſenſible Part of Mankind cannot help thinking thoſe guilty of great Indiſcretion, who receive either of them into their Preſence.

FAB. XXVI. *The* Mountains *in* Labour.

THE Mountains were ſaid to be in Labour, and uttered moſt dreadful Groans. People came together, far and near, to ſee what Birth would be produced; and, after they had waited a conſiderable Time in Expectation, out crept a Mouſe.

The APPLICATION.

Great Cry and little Wool is the *Engliſh* Proverb; the Senſe of which bears an exact Proportion to this Fable. By which are expoſed, all thoſe who promiſe ſomething exceeding great, but come off with a Production ridiculouſly little. Projectors of all Kinds, who endeavour by artificial Rumours to raiſe the Expectations of Mankind, and then by their mean Performances defeat and diſappoint them, have, Time out of Mind, been laſhed with the Recital of this Fable. How agreeably ſurpriſing is it to ſee an unpromiſing Favourite, whom the Caprice of Fortune *has* placed at the Helm of State,

ſerving

ſerving the Commonwealth with Juſtice and Integri
inſtead of ſmothering and embezzling the public Tr
ſure to his own private and wicked Ends! And, on t
contrary, how melancholy, how dreadful, or rather, h
exaſperating and provoking a ſight is it, to behold o
whoſe conſtant Declarations for Liberty and the Pub
Good, have raiſed People's Expectations of him to t
higheſt pitch, as ſoon as he is got into Power, exerti
his whole Art and Cunning to ruin and enſlave
Country! The ſanguine Hopes of all thoſe that wiſh
well to Virtue, and flattered themſelves with a Reform
tion of every Thing that oppoſed the Well-being of t
Community, vaniſh away in Smoke, and are loſt in a dar
gloomy, uncomfortable Proſpect.

FAB. XXVII. *The* Ant *and the* Fly.

ONE Day there happened ſome Words betwee
the Ant and the Fly about Precedency, and th
Point was argued with great Warmth and Eagernel
on both Sides. Says the Fly, It is well known wha

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my Pretenſions are, and how juſtly they are grounded: There is never a Sacrifice that is offered, but I always taſte of the Entrails, even before the Gods themſelves. I have one of the uppermoſt Seats at Church, and frequent the Altar as often as any Body: I have a free Admiſſion at Court; and can never want the King's Ear, for I ſometimes ſit upon his Shoulder. There is not a Maid of Honour, or handſome young Creature comes in my way, but if I like her, I ſettle betwixt her balmy Lips. And then I eat and drink the beſt of every Thing, without having any Occaſion to work for my Living. What is there that ſuch Country Puſſes as you enjoy, to be compared with a Life like this? The Ant, who by this Time had compoſed herſelf, replied with a great deal of Temper, and no leſs Severity: Indeed, to be a Gueſt at an Entertainment of the Gods, is a very great Honour, if one is invited; but I ſhould not care to be a diſagreeable intruder any where. You talk of the King and the Court, and the fine Ladies there, with great Familiarity; but, as I have been getting in my Harveſt in Summer, I have ſeen a certain Perſon, under the Town-Walls, making a hearty Meal upon ſomething that is not ſo proper to be mentioned. As to your frequenting the Altars, you are in the right to take Sanctuary where you are like to meet with the leaſt Diſturbance: But I have known People before now run to Altars, and call it Devotion, when they have been ſhut out of all good Company, and had no where elſe to go. You don't work for your Living, you ſay; true: therefore when you have played away the Summer, and Winter comes, you have nothing to live upon: and, while you are ſtarving with Cold and Hunger, I have a good warm Houſe over my Head, and Plenty of Proviſions about me.

The APPLICATION.

This Fable points out to us the different Characters of thoſe that recommend themſelves in vain-glorious Ways by falſe and borrowed Lights; and of thoſe whoſe real Merit procures them a good Eſteem wherever they go. Poverty and Folly having, at the ſame Time, Poſſeſſion of any one Man, cannot fail of making him an Object of Pity, if not of Contempt; but, when an empty conceited Pride happens to be joined with them, they render the Creature in whom they meet, at the ſame Time deſpicable and ridiculous. One who often attends at Court, not becauſe he has a Place, but becauſe he has not, ſhould not value himſelf upon his Condition. They who go to Church out of Vanity and Curioſity, and not for pure Devotion, ſhould not value themſelves upon their Religion, for it is not worth a Straw. They who eat at a Threepenny Ordinary, and ſometimes not ſo well, ſhould not boaſt either of their Dinner or Company. In ſhort, no body is a better Gentleman than he whoſe own honeſt Induſtry ſupplies him with a Plenty of all Neceſſaries; who is ſo well acquainted with Honour, as never to ſay or do a mean and unjuſt Thing; and who deſpiſes an idle Scoundrel, but knows how to eſteem Men of his own Principles. Such a one is a Perſon of the firſt Quality, though he has never a Title, and ought to take Place of every Man who is not ſo good as himſelf.

FAB. XXVIII. *The* Old Hound.

AN old Hound, who had been an excellent good one in his Time, and given his Maſter great Sport and Satisfaction in many a Chaſe, at laſt, by the Effect of Years, became feeble and unſerviceable. However, being in the Field one Day, when the Stag was almoſt run down, he happened to be the firſt that came in with him, and ſeized him by one of his Haunches; but, his decayed and broken Teeth not being able to keep their Hold, the Deer eſcaped, and threw him quite out. Upon which, his Maſter, being in a great Paſſion, and going to ſtrike him, the honeſt old Creature is ſaid to have barked out this Apology: Ah! do not ſtrike your poor old Servant; it is not my Heart and Inclination, but my Strength and Speed that fail me. If what I now am diſpleaſes, pray don't forget what I have been.

The APPLICATION.

This Fable may ſerve to give us a general View o Ingratitude of the greateſt Part of Mankind. Not ſtanding all the Civility and Complaiſance that is among People where there is a common Intercour Buſineſs, yet, let the main Spring, the Probability of being ſerviceable to each other, either in Point of Ple or Profit, be but once broken, and farewel Courteſy far from continuing any Regard in Behalf of paſt Fav it is very well if they forbear doing any Thing that is rious. If the Maſter had only ceaſed to careſs and much of the old Hound when he was paſt doing any vice, it had not been very ſtrange; but to treat a Creature ill, not for a Failure of Inclination, but mer Defect of Nature, muſt, notwithſtanding the Crow Examples there are to countenance it, be pronounce human and unreaſonable.

There are two Accounts upon which People that been uſeful are frequently neglected. One, when are ſo decayed, either through Age or ſome Accident, they are no longer able to do the Services they have merly done; the other, when the Occaſion or Emerg which required ſuch Talents, no longer exiſts. *Pha* who more than once complains of the bad Conſequ of Age, makes no other Application to this Fable, th telling his Friend *Philetus*, with ſome Regret, th wrote it with a View; having, it ſeems, been repaid Neglect, or worſe Uſage, for Services done in his Y to thoſe who were then able to afford him a better Re pence.

FAB. XXIX. *The* Sick Kite.

A KITE had been ſick a long Time; and finding there were no Hopes of Recovery, begged of his Mother to go to all the Churches and religious Houſes in the Country to try what Prayers and Promiſes would effect in his Behalf. The old Kite replied, Indeed, dear Son, I would willingly undertake any Thing to ſave your Life, but I have great Reaſon to deſpair of doing you any Service in the Way you propoſe: For, with what Face can I aſk any Thing of the Gods in favour of one, whoſe whole Life has been a continual Scene of Rapine and Injuſtice, and who has not ſcrupled, upon Occaſion, to rob the very Altars themſelves?

The APPLICATION.

The Rehearſal of this Fable almoſt unavoidably draws our Attention to that very ſerious and important Point, the Conſide*ration of a* Death-bed Repentance. And,

to expoſe the Abſurdity of relying upon ſuch a Foundation, we need only aſk the ſame Queſtion w Kite in the Fable: How can he that has offended th all his Life-time, by doing Acts of Diſhonour and In expect that they ſhould be pleaſed with him at laſt, other Reaſon but becauſe he fears he ſhall not be offend them any longer? when, in Truth, ſuch a R ance can ſignify nothing but a Confirmation of his Impudence and Folly: For ſure no Stupidity can that of the Man who expects a future Judgment, a can bear to commit any Piece of Injuſtice, with a and Deliberation of the Fact.

FAB. XXX. *The* Hares *and the* Fro

UPON a great Storm of Wind that blew an the Trees and Buſhes, and made a Ruſ with the Leaves, the Hares (in a certain Park w there happened to be Plenty of them) were ſo ribly frighted that they run like mad all over Place, reſolving to ſeek out ſome Retreat of Secu

Security, or to end their unhappy Days by doing Violence to themſelves. With this Reſolution they found an Outlet where a Pale had been broken down; and, bolting forth upon an adjoining Common, had not run far before their Courſe was ſtopt by that of a gentle Brook which glided acroſs the Way they intended to take. This was ſo grievous a Diſappointment that they were not able to bear it; and they determined rather to throw themſelves headlong into the Water, let what would become of it, than lead a Life ſo full of Dangers and Croſſes. But upon their coming to the Brink of the River, a Parcel of Frogs, which were ſitting there, frighted at their Approach, leapt into the Stream in great Confuſion, and dived to the very Bottom for Fear. Which a cunning old Puſs obſerving, called to the reſt and ſaid, Hold; Have a Care what ye do: Here are other Creatures, I perceive, which have their Fears as well as us: Don't then let us fancy ourſelves the moſt miſerable of any upon Earth; but rather, by their Example, learn to bear patiently thoſe Inconveniences which our Nature has thrown upon us.

The APPLICATION.

This Fable is deſigned to ſhew us how unreaſonable many People are, for living in ſuch continual Fears and Diſquiets about the Miſerableneſs of their Condition. There is hardly any State of Life great enough to ſatisfy the Wiſhes of an ambitious Man; and ſcarce any ſo mean, but may ſupply all the Neceſſities of him that is moderate. But if People will be ſo unwiſe as to work themſelves up to imaginary Misfortunes, why do they grumble at Nature and their Stars, when their own perverſe Minds are only to blame? If we are to conclude ourſelves unhappy by as many Degrees as there are others greater than we, why then the greateſt Part of Mankind muſt be miſerable, in ſome Degree at leaſt. But, if

they who repine at their own afflicted Condition, would but reckon up how many more there are with whom they would not change Cafes, than thofe whofe Pleafures they envy, they would certainly rife up better fatisfied from fuch a Calculation. But what fhall we fay to thofe who have a Way of creating themfelves Panics from the Ruftling of the Wind, the Scratching of a Rat or Mouſe behind the Hangings, the Fluttering of a Moth, or the Motion of their own Shadow by Moonlight? Their whole Life is as full of Alarms as that of a Hare, and they never think themfelves fo happy as when, like the timorous Folks in the Fable, they meet with a Set of Creatures as fearful as themfelves.

FAB. XXXI. *The* Lion *and the* Mouſe.

A LION, faint with Heat, and weary with Hunting, was laid down to take his Repoſe under the ſpreading Boughs of a thick ſhady Oak. It happened that, while he ſlept, a Company of ſcrambling Mice ran over his Back, and waked him. Upon *which*, ſtarting up, he clapped his Paw upon one

of them, and was juſt going to put it to Death; when the little Suppliant implored his Mercy in a very moving Manner, begging him not to ſtain his noble Character with the Blood of ſo deſpicable and ſmall a Beaſt. The Lion, conſidering the Matter, thought proper to do as he was deſired, and immediately releaſed his little trembling Priſoner. Not long after, traverſing the Foreſt in Purſuit of his Prey, he chanced to run into the Toils of the Hunters; from whence, not able to diſengage himſelf, he ſet up a moſt hideous and loud Roar. The Mouſe, hearing the Voice, and knowing it to be the Lion's, immediately repaired to the Place, and bid him fear nothing, for that he was his Friend. Then ſtraight he fell to work, and, with his little ſharp Teeth, gnawing aſunder the Knots and Faſtenings of the Toils, ſet the Royal Brute at Liberty.

The APPLICATION.

This Fable gives us to underſtand, that there is no Perſon in the World ſo little, but even the greateſt may, at ſome Time or other, ſtand in Need of his Aſſiſtance; and conſequently that it is good to uſe Clemency, where there is any Room for it, towards thoſe who fall within our Power. A Generoſity of this Kind is a handſome Virtue, and looks very graceful whenever it is exerted, if there were nothing elſe in it: But, as the loweſt People in Life may, upon Occaſion, have it in their Power either to ſerve or hurt us, that makes it our Duty, in Point of common Intereſt, to behave ourſelves with Good-nature and Lenity towards all with whom we have to do. Then the Gratitude of the Mouſe, and his Readineſs, not only to repay, but even to exceed, the Obligation due to his Benefactor, notwithſtanding his little Body, gives us the Specimen of a great Soul, which is never ſo much delighted as with an Opportunity of ſhewing how ſenſible it is of Favour received.

FAB. XXXII. *The* Fatal Marriage.

THE Lion aforeſaid, touched with the grateful Procedure of the Mouſe, and, reſolving not to be outdone in Generoſity by any wild Beaſt whatſoever, deſired his little Deliverer to name his own Terms, for that he might depend upon his complying with any Propoſal he ſhould make. The Mouſe, fired with Ambition at this gracious Offer, did not ſo much conſider what was proper for him to aſk, as what was in the Power of his Prince to grant; and ſo, preſumptuouſly demanded his princely Daughter, the young Lioneſs, in Marriage. The Lion conſented: But, when he would have given the Royal Virgin into his Poſſeſſion, ſhe, like a giddy Thing as ſhe was, not minding how ſhe walked, by Chance ſet her Paw upon her Spouſe, who was coming to meet her, and cruſhed her little Dear to Pieces.

The

The APPLICATION.

This Fable ſeems intended to ſhew us, how miſerable ſome People make themſelves by a wrong Choice, when they have all the good Things in the World ſpread before them to chooſe out of. In ſhort, if that one Particular of Judgment be wanting, it is not in the Power of the greateſt Monarch upon Earth, nor of the repeated Smiles of Fortune to make us happy. It is the Want of Poſſeſſion of a good Judgment, which oftentimes makes the Prince a poor Wretch, and the poor Philoſopher completely eaſy. Now, the firſt and chief Degree of Judgment is to know one's ſelf; to be able to make a tolerable Eſtimate of one's own Capacity, ſo as not to ſpeak or undertake any Thing which may either injure or make us ridiculous: And yet (as wonderful as it is) there have been Men of allowed Good-ſenſe in particular, and poſſeſſed of all deſirable Qualifications in general, to make Life delightful and agreeable, who have unhappily contrived to match themſelves with Women of a Genius and Temper neceſſarily tending to blaſt their Peace. This proceeds from ſome unaccountable Blindneſs: But when wealthy Plebeians, of mean Extraction, and unrefined Education, as an equivalent for their Money, demand Brides out of the Nurſeries of our Peerage, their being deſpiſed, or at leaſt overlooked, is ſo unavoidable, unleſs in extraordinary Caſes, that nothing but a falſe Taſte of Glory could make them enter upon a Scheme ſo inconſiſtent and unpromiſing.

FAB. XXXIII. *The* Wood *and the* Clown.

A Country Fellow came one Day into the Wood, and looked about him with ſome Concern; upon which the Trees, with a Curioſity natural to ſome other Creatures, aſked him what he wanted. He replied, That he only wanted a Piece of Wood to make a Handle to his Hatchet. Since that was all, it was voted unanimouſly that he ſhould have a Piece of good, ſound, tough Aſh. But he had no ſooner received and fitted it for his Purpoſe, than he began to lay about him unmercifully, and to hack and hew without Diſtinction, felling the nobleſt Trees in all the Foreſt. The Oak is ſaid to have ſpoke thus to the Beech, in a low Whiſper, Brother, we muſt take it for our Pains.

The APPLICATION.

No People are more juſtly liable to ſuffer, than they who furniſh their Enemies with any Kind of Aſſiſtance. It

It is generous to forgive; it is enjoined us by Religion to love our Enemies; but he that truſts an Enemy, much more contributes to the ſtrengthening and arming of him, may almoſt depend upon repenting him for his inadvertent Benevolence: And has, moreover, this to add to his Diſtreſs, That when he might have prevented it, he brought his Misfortunes upon himſelf by his own Credulity.

Any Perſon in a Community, by what Name or Title ſoever diſtinguiſhed, who affects a Power which may poſſibly hurt the People, is an Enemy to that People, and therefore they ought not to truſt him: For though he were ever ſo fully determined not to abuſe ſuch a Power, yet he is ſo far a bad Man, as he diſturbs the People's Quiet, and makes them jealous and uneaſy, by deſiring to have it, or even retaining it, when it may prove miſchievous. If we conſult Hiſtory, we ſhall find that the Thing called *Prerogative*, has been claimed and contended for chiefly by thoſe who never intended to make a good Uſe of it; and as readily reſigned and thrown up by juſt and wiſe Princes, who had the true Intereſt of their People at Heart. How like ſenſeleſs Stocks do they act, who, by complimenting ſome capricious Mortal, from Time to Time, with Parcels of Prerogative, at laſt put it out of their Power to defend and maintain themſelves in their juſt and natural Liberty!

FAB. XXXIV. *The* Horſe *and the* Stag.

THE Stag, with his ſharp Horns, got the better of the Horſe, and drove him clear out of the Paſture where they uſed to feed together So the latter crayed the Aſſiſtance of Man; and, in order to receive the Benefit of it, ſuffered him to put a Bridle into his Mouth and a Saddle upon his Back. By this Way of proceeding, he entirely defeated his Enemy; but was mightily diſappointed, when upon returning Thanks, and deſiring to be diſmiſſed, he received this Anſwer: No; I never knew before how uſeful a Drudge you were; now I have found what you are good for, you may depend upon it I will keep you to it.

The APPLICATION.

As the foregoing Fable was intended to caution us againſt conſenting to any Thing that might prejudice *public* Liberty; this may ſerve to keep us upon our Guard

Guard in the Preſervation of that which is of a private Nature. This is the Uſe and Interpretation given of it by *Horace*, the beſt and moſt polite Philoſopher that ever wrote. After reciting the Fable, he applies it thus: This, ſays he, is the Caſe of him, who, dreading Poverty, parts with that invaluable Jewel, Liberty; like a Wretch as he is, he will always be ſubject to a Tyrant of ſome Sort or other, and be a Slave for ever; becauſe his avaricious Spirit knew not how to be contented with that moderate Competency, which he might have poſſeſſed, independent of all the World.

FAB. XXXV.

The Country Mouſe *and the* City Mouſe.

AN honeſt, plain, ſenſible Country Mouſe, is ſaid to have entertained at his Hole one Day a fine Mouſe of the Town. Having formerly been Play-fellows together, they were old Acquaintances, which ſerved as an Apology for the Viſit. However, as Maſter of the Houſe, he thought himſelf obliged to

do

do the Honours of it, in all Reſpects, and to make as great a Stranger of his Gueſt as he poſſibly could. In order to this, he ſet before him a Reſerve of delicate Grey-Pease and Bacon, a Diſh of fine Oatmeal, ſome Parings of new Cheeſe; and, to crown all with a Deſſert, a Remnant of a charming mellow Apple. In good Manners, he forbore to eat any himſelf, leſt the Stranger ſhould not have enough; but, that he might ſeem to bear the other Company, ſat and nibbled a Piece of Wheaten-Straw, very buſily. At laſt, ſays the Spark of the Town, old Croney, give me Leave to be a little free with you; How can you bear to live in this naſty, dirty, melancholy Hole here, with nothing but Woods, and Meadows, and Mountains, and Rivulets about you? Do not you prefer the Converſation of the World to the Chirping of Birds, and the Splendor of a Court to the rude Aſpect of an uncultivated Deſert? Come, take my Word for it you will find it a Change for the better. Never ſtand conſidering, but away this Moment. Remember, we are not immortal, and therefore have no Time to loſe. Make ſure of To-day, and ſpend it as agreeably as you can, you know not what may happen To-morrow. In ſhort, theſe and ſuch like Arguments prevailed, and his Country-Acquaintance was reſolved to go to Town that Night. So they both ſet out upon their Journey together, propoſing to ſneak in after the Cloſe of the Evening. They did ſo: and about Midnight, made their Entry into a certain great Houſe, where there had been an extraordinary Entertainment the Day before, and ſeveral Tit-bits, which ſome of the Servants had purloined, were hid under the Seat of a Window: The Country-Gueſt was immediately placed in the Midſt of a rich *Perſian* Carpet; and now it was the Courtier's Turn to entertain, who, indeed,

indeed acquitted himſelf in that Capacity with the utmoſt Readineſs and Addreſs, changing the Courſes as elegantly, and taſting every Thing firſt as judiciouſly, as any Clerk of a Kitchen. The other ſat and enjoyed himſelf like a delighted Epicure, tickled to the laſt Degree with this new Turn of his Affairs; when, on a ſudden, a Noiſe of ſomebody opening the Door, made them ſtart from their Seats, and ſcuttle in Confuſion about the Dining-Room. Our Country-Friend, in particular, was ready to die with Fear at the Barking of a huge Maſtiff or two, which opened their Throats juſt about the ſame Time, and made the whole Houſe echo. At laſt, recovering himſelf, Well, ſays he, if this be your Town-Life, much good may do you with it: Give me my poor quiet Hole again, with my Homely, but comfortable Grey Peaſe.

The APPLICATION.

A moderate Fortune, with a quiet Retirement in the Country, is preferable to the greateſt Affluence which is attended with care and the Perplexity of Buſineſs, and inſeparable from the Noiſe and Hurry of the Town. The Practice of the Generality of People of the beſt Taſte, it is to be owned, is directly againſt us in this Point; but, when it is conſidered that this Practice of theirs proceeds rather from a Compliance with the Faſhion of the Times, than their own private Thoughts, the Objection is of no Force. Among the great Numbers of Men who have received a learned Education, how few are there but either have their Fortunes entirely to make; or, at leaſt, think they deſerve to have, and ought not to loſe the Opportunity of getting ſomewhat more than their Fathers have left them! The Town is the Field of Action for Volunteers of this Kind; and whatever Fondneſs they may have for the Country, yet they muſt ſtay till their Circumſtances will admit of a Retreat thither. But ſure there never was a

Man

Man yet, who lived in a conſtant Return of Trouble and Fatigue in Town, as all Men of Buſineſs do in ſome Degree or other, but has formed to himſelf ſome End of getting a ſufficient Competency, which may enable him to purchaſe a quiet Poſſeſſion in the Country, where he may indulge his Genius, and give up his old Age to that eaſy ſmooth Life, which in the Tempeſt of Buſineſs, he had ſo often longed for. Can any Thing argue more ſtrongly for a Country Life, than to obſerve what a long Courſe of Labour People go through, and what Difficulties they encounter to come at it? They look upon it, at a Diſtance, like a Kind of Heaven, a Place of Reſt and Happineſs; and are puſhing forward, through the rugged thorny Cares of the World, to make their Way towards it. If there are many, who, though born to plentiful Fortunes, yet live moſt Part of their Time in the Noiſe, the Smoke, and Hurry of the Town; we ſhall find, upon Enquiry, that neceſſary indiſpenſable Buſineſs is the real or pretended Plea which moſt of them have to make for it. The Court and the Senate require the Attendance of ſome: Law-Suits, and the proper Direction of Trade, engage others: They who have a ſprightly Wit, and an elegant Taſte for Converſation, will reſort to the Place which is frequented by People of the ſame Turn, whatever Averſion they may otherwiſe have for it; and others, who have no ſuch Pretence, have yet this to ſay, that they follow the Faſhion. They who appear to have been Men of the beſt Senſe amongſt the Ancients, always recommended the Country as the moſt proper Scene for Innocence, Eaſe, and virtuous Pleaſure; and, accordingly, loſt no Opportunities of enjoying it: And Men of the greateſt Diſtinction among the Moderns have ever thought themſelves moſt happy, when they could be decently ſpared from the Employments which the Excellency of their Talents neceſſarily threw them into, to embrace the charming Leiſure of a Country Life.

FAB.

FAB. XXXVI. *The* Mouſe *and the* Weaſel.

A Little, ſtarveling, thin-gutted Rogue of a Mouſe, had, with much Puſhing and Application, made his Way through a ſmall Hole in a Corn-Baſket, where he ſtuffed and crammed ſo plentifully, that when he would have retired the Way he came, he found himſelf too plump, with all his Endeavours, to accompliſh it. A Weaſel, who ſtood at ſome Diſtance, and had been diverting himſelf with beholding the vain Efforts of the little fat Thing, called to him, and ſaid: Harkee! honeſt Friend, if you have a mind to make your Eſcape, there is but one Way for it; contrive to grow as poor and as lean as you were when you entered, and then perhaps you may get off.

The APPLICATION.

They who, from a poor mean Condition, inſinuate themſelves into a good Eſtate, are not always the moſt happy. *There is, many* Times, a Quiet and Content attending

attending a low Life, to which the rich Man is an utter Stranger. Riches and Cares are almoſt inſeparable; and whoever would get rid of the one, muſt content himſelf to be diveſted of the other. He that hath been acquainted with the Sweets of a Life free from the Incumbrance of Wealth, and longs to enjoy them again, muſt ſtrip himſelf of that Incumbrance, if he ever means to attain his Wiſhes.

Some, from creeping into the loweſt Stations of Life, have, in Proceſs of Time, filled the greateſt Places in it; and grown ſo bulky by purſuing their inſatiate Appetite after Money, that, when they would have retired, they found themſelves too opulent and full to get off. There has been no Expedient for them to creep out, till they were ſqueezed and reduced in ſome Meaſure to their primitive Littleneſs. They that fill themſelves with that which is the Property of others, ſhould always be ſo ſerved before they are ſuffered to Eſcape

FAB. XXXVII. *The* Belly *and the* Members.

IN former Days, when the Belly and the other Parts of the Body enjoyed the Faculty of Speech, and had ſeparate Views and Deſigns of their own; each

each Part, it ſeems, in particular, for himſelf, and in the Name of the Whole, took Exception at the Conduct of the Belly, and were reſolved to grant him Supplies no longer. They ſaid they thought it very hard, that he ſhould lead an idle good-for-nothing Life, ſpending and ſquandering away, upon his own ungodly Guts, all the Fruits of their Labour; and that, in ſhort, they were reſolved for the future to ſtrike off his Allowance, and let him ſhift for himſelf as well as he could. The Hands proteſted they would not lift up a Finger to keep him from ſtarving; and the Mouth wiſhed he might never ſpeak again, if he took in the leaſt Bit of Nouriſhment for him ſo long as he lived; and, ſay the Teeth, may we be rotten if ever we chew a Morſel for him for the future. This ſolemn League and Covenant was kept as long as any Thing of that Kind can be kept, which was, until each of the rebel Members pined away to the Skin and Bone, and could hold out no longer. Then they found there was no doing without the Belly, and that, as idle and inſignificant as he ſeemed, he contributed as much to the Maintenance and Welfare of all the other Parts, as they did to his.

The APPLICATION.

This Fable was ſpoken by *Menenius Agrippa*, a famous *Roman* Conſul and General, when he was deputed by the Senate to appeaſe a dangerous Tumult and Inſurrection of the People. The many Wars that Nation was engaged in, and the frequent Supplies they were obliged to raiſe, had ſo foured and inflamed the Minds of the Populace, that they were reſolved to endure it no longer, and obſtinately refuſed to pay the Taxes which were levied upon them. It is eaſy to diſcern how the great Man applied this Fable. For, if the Branches and Members of a Community refuſe the Government that Aid which its Neceſſities require, the Whole muſt periſh

periſh together. The Rulers of a State, as idle and inſignificant as they may ſometimes ſeem, are yet as neceſſary to be kept up and maintained in a proper and decent Grandeur, as the Family of each private Perſon is, in a Condition ſuitable to itſelf. Every Man's Enjoyment of that Little which he gains by his daily Labour, depends upon the Government's being maintained in a Condition to defend and ſecure him in it.

FAB. XXXVIII.

The Lark *and her* Young Ones.

A LARK, who had young Ones in a Field of Corn which was almoſt ripe, was under ſome Fear leſt the Reapers ſhould come to reap it before her young brood was fledged, and able to remove from the Place. Wherefore, upon flying Abroad to look for Food, ſhe left this Charge with them: That they ſhould take Notice what they heard talked of in her Abſence, and tell her of it when ſhe came back again. When ſhe was gone, they heard the Owner of the Corn call to his Son: Well, ſays

ſays he, I think this Corn is ripe enough; I would have you go early To-morrow, and deſire our Friends and Neighbours to come and help us to reap it. When the old Lark came Home, the young Ones felt a quivering and chirping round her, and told her what had happened, begging her to remove them as faſt as ſhe could. The Mother bid them be eaſy; for, ſays ſhe, if the Owner depends upon Friends and Neighbours, I am pretty ſure the Corn will not be reaped To-morrow. Next Day ſhe went out again, upon the ſame Occaſion, and left the ſame Orders with them as before. The Owner came, and ſtayed, expecting thoſe he had ſent to: But the Sun grew hot, and nothing was done, for not a Soul came to help him. Then, ſays he, to his Son, I perceive theſe Friends of ours are not to be depended upon, ſo that you muſt even go to your Uncles and Couſins, and tell them I deſire they would be hear betimes To-morrow Morning to help us to reap. Well, this the young Ones, in great Fright, reported alſo to their Mother. If that be all, ſays ſhe, do not be frightened, Children, for Kindred and Relations do not uſe to be ſo very forward to ſerve one another: But take particular Notice what you hear ſaid the next Time, and be ſure you let me know it. She went abroad the next Day, as uſual; and the Owner finding his Relations as ſlack as the Reſt of his Neighbours, ſaid to his Son, Harkee, *George*, do you get a Couple of good Sickles ready againſt To-morrow Morning, and we will even reap the Corn ourſelves. When the young Ones told their Mother, this, Then, ſays ſhe, we muſt be gone indeed; for, when a Man undertakes to do his Buſineſs himſelf, it is not ſo likely that he will be diſappointed. So ſhe removed her young Ones immediately, and the Corn was reaped the next Day by the good Man and his Son.

The

The APPLICATION.

Never depend upon the Aſſiſtance of Friends and Relations in any Thing which you are able to do yourſelf; for nothing is more fickle and uncertain. The Man who relies upon another for the Execution of any Affair of Importance, is not only kept in a wretched and ſlaviſh Suſpenſe, while he expects the Iſſue of the Matter, but generally meets with a Diſappointment. While he who lays the chief Streſs of his Buſineſs upon himſelf, and depends upon his own Induſtry and Attention for the Succeſs of his Affairs, is in the faireſt Way to attain his End: And, if at laſt he ſhould miſcarry, has this to comfort him, That it was not through his own Negligence and a vain Expectation of the Aſſiſtance of Friends. To ſtand by ourſelves, as much as poſſible—to exert our own Strength and Vigilance in the Proſecution of our Affairs—is Godlike, being the Reſult of a moſt noble and highly exalted Reaſon; but they who procraſtinate and defer the Buſineſs of Life by an idle Dependence upon others, in Things which it is in their own Power to effect, ſink down into a kind of ſtupid and abject Slavery, and ſhow themſelves unworthy of Talents with which human Nature is dignified.

FAB. XXXIX. *The* Nurſe *and the* Wolf.

A Nurſe who was endeavouring to quiet a froward bawling Child, among other Attempts, threatened to throw it out of Doors to the Wolf, if it did not leave off crying. A Wolf, who chanced to be prowling near the Door juſt at that Time, heard the Expreſſion, and believing the Woman to be in earneſt, waited a long while about the Houſe, in Expectation of ſeeing her Words made good. But at laſt the Child, wearied with its own Importunities, fell aſleep, and the poor Wolf was forced to return back to the Woods empty and ſupperleſs. The Fox meeting him, and ſurpriſed to ſee him going Home ſo thin and diſconſolate, aſked him what the Matter was, and how he came to ſpeed no better that Night? Ah! do not aſk me, ſays he; I was ſo filly as to believe what the Nurſe ſaid, and have been diſappointed.

The APPLICATION.

All the Moraliſts have agreed to interpret this Fable as a Caution to us never to truſt a Woman. What Reaſons they could have for giving ſo rough and uncourtly a Precept, is not eaſy to be imagined: For however fickle and unſtable ſome Women may be, it is well known there are ſeveral who have a greater Regard for Truth in what they aſſert or promiſe, than moſt Men. There is not Room in ſo ſhort a Compaſs to expreſs a due Concern for the Honour of the Ladies upon this Occaſion, nor to ſhew how much one is diſpoſed to vindicate them: And though there is nothing bad which can be ſaid of them, but may, with equal Juſtice, be averred of the other Sex; yet one would not venture to give them quite ſo abſolute a Precaution as the old Mythologiſts have affixed to this Fable, but only to adviſe them to conſider well and thoroughly of the Matter, before they truſt any Man living.

FAB XL. *The* Tortoiſe *and the* Eagle.

THE Tortoiſe, weary of his Condition, by which he was confined to creep upon the Ground, and being ambitious to have a Proſpect, and look about him,

him, gave out, that if any Bird would take him up into the Air, and ſhew him the World, he would reward him with a Diſcovery of many precious Stones, which he knew were hidden in a certain Place of the Earth: The Eagle undertook to do as he deſired; and when he had performed his Commiſſion, demanded the Reward. But finding the Tortoiſe could not make good his Words, he ſtuck his Talons into the ſofter Parts of his Body, and made him a Sacrifice to his Revenge.

The APPLICATION.

As Men of Honour ought to conſider calmly how far the Things which they promiſe may be in their Power, before they venture to make Promiſes upon this Account, becauſe the Non-performance of them will be apt to excite an Uneaſineſs within themſelves, and tarniſh their Reputation in the Eyes of other People; ſo Fools and Cowards ſhould be as little raſh in this Reſpect as poſſible, leſt their impudent Forgeries draw upon them the Reſentment of thoſe whom they diſappoint, and that Reſentment makes them undergo ſmart, but deſerved Chaſtiſement. The Man who is ſo ſtupid a Knave as to make a lying Promiſe where he is ſure to be detected, receives the Puniſhment of his Folly unpitied by all that know him.

FAB. XLI. *The* Wind *and the* Sun.

A Diſpute once aroſe betwixt the North-Wind and the Sun, about the Superiority of their Power; and they agreed to try their Strength upon a Traveller, which ſhould be able to get his Cloak off firſt. The North-Wind began, and blew a very cold Blaſt, accompanied with a ſharp driving Shower. But this, and whatever elſe he could do, inſtead of making the Man quit his Cloak, obliged him to gird it about his Body as cloſe as poſſible. Next came the Sun; who breaking out from a thick watery Cloud, drove away the cold Vapours from the Sky, and darted his warm ſultry Beams upon the Head of the poor Weather-beaten Traveller. The Man growing faint with the Heat, and unable to endure it any longer, firſt throws off his heavy Cloak, and then flies for Protection to the Shade of a neighbouring Grove.

The APPLICATION.

There is ſomething in the Temper of Men ſo averſe to ſevere and boiſterous Treatment, that he who endeavours to carry his Point that Way, inſtead of prevailing, generally leaves the Mind of him, whom he has thus attempted, in a more confirmed and obſtinate Situation, than he found it at firſt. Bitter Words and hard Uſage freeze the Heart into a Kind of Obduracy, which mild Perſuaſion and gentle Language only can diſſolve and ſoften. Perſecution has always fixed and rivetted thoſe Opinions which it was intended to diſpel; and ſome diſcerning Men have attributed the quick Growth of Chriſtianity, in a great Meaſure, to the rough and barbarous Reception which its firſt Teachers met with in the World. The ſame may have been obſerved of our Reformation: The Blood of the Martyrs was the Manure which produced that great Proteſtant Crop, on which the Church of *England* has ſubſiſted ever ſince. Providence, which always makes uſe of the moſt natural Means to attain its Purpoſe, has thought fit to eſtabliſh the pureſt Religion by this Method: The Conſideration of which may give a proper Check to thoſe who are continually endeavouring to root out Errors by that very Management, which ſo infallibly fixes and implants all Opinions, as well erroneous as orthodox. When an Opinion is ſo violently attacked, it raiſes an Attention in the perſecuted Party and gives an Alarm to their Vanity, by making them think that worth defending and keeping, at the Hazard of their Lives, which, perhaps, otherwiſe, they would only have admired a while for the Sake of its Novelty, and afterwards reſigned of their own Accord. In ſhort, a fierce turbulent Oppoſition, like the North-Wind, only ſerves to make a Man wrap up his Notions more cloſely about him; but we know not what a kind, warm, ſunſhiny Behaviour, rightly applied, would not be able to effect.

FAB. XLII. *The* Aſs *in the* Lion's Skin.

AN Aſs, finding the Skin of a Lion, put it on and going into the Woods and Paſtures, threw all the Flocks and Herds into a terrible Conſternation At laſt, meeting his Owner, he would have frighten him alſo; but the good Man, ſeeing his long Ears ſtick out, preſently knew him, and with a good Cudgel, made him ſenſible, that, notwithſtanding his being dreſt in Lion's Skin, he was really no more than an Aſs.

The APPLICATION.

As all Affectation is wrong, and tends to expoſe and make a Man ridiculous, ſo the more diſtant he is from the Thing which he affects to appear, the ſtronger will the Ridicule be which he excites, and the greater the Inconveniences into which he runs himſelf thereby. How ſtrangely abſurd it is for a timorous Perſon to procure a military Poſt, in order to keep himſelf out of Danger! And to fancy a red Coat the ſureſt Protection of Cowardice

ndice! Yet there have been thoſe who have purchaſed a Commiſſion to avoid being inſulted; and have been ſo filly as to think Courage was interwoven with a Saſh, or tied up in a Cockade. But it would not be amiſs for ſuch Gentlemen to conſider, that it is not in the Power of Scarlet Cloth to alter Nature; and that, as it is expected a Soldier ſhould ſhew himſelf a Man of Courage and Intrepidity upon all proper Occaſions, they may by this Means meet the Diſgrace they intended to avoid, and appear greater Aſſes than they need to have done. However, it is not in point of Fortitude only, that People are liable to expoſe themſelves, by aſſuming a Character to which they are not equal; but he who puts on a Shew of Learning, of Religion, of a ſuperior Capacity in any Reſpect; or, in ſhort, of any Virtue or Knowledge to which he has no proper Claim, is, and will always be found to be, *An Aſs in a Lion's Skin.*

FAB. XLIII. *The* Frog *and the* Fox.

A Frog, leaping out of the Lake, and taking the Advantage of a riſing Ground, made Proclamation to all the Beaſts of the Foreſt, that he was an

able Phyſician, and, for curing all Manner of Diſtempers, would turn his Back to no Perſon living. This Diſcourſe, uttered in a Parcel of hard, cramp Words, which nobody underſtood, made the Beaſts admire his Learning, and give Credit to every Thing he ſaid. At laſt, the Fox, who was preſent, with Indignation aſked him, how he could have the Impudence, with thoſe thin Lantern-Jaws, that meagre pale Phyz, and blotched ſpotted Body, to ſet up for one who was able to cure the Infirmities of others.

The APPLICATION.

A ſickly, infirm Look, is as diſadvantageous in a Phyſician, as that of a Rake in a Clergyman, or a ſheepiſh one in a Soldier. If this Moral contains any Thing further, it is, that we ſhould not ſet up for rectifying Enormities in others, while we labour under the ſame ourſelves. Good Advice ought always to be followed without our being prejudiced upon Account of the Perſon from whom it comes: But it is ſeldom that Men can be brought to think us worth minding, when we preſcribe Cures for Maladies with which ourſelves are infected. *Phyſician, heal thyſelf,* is too Scriptural not to be applied upon ſuch an Occaſion; and, if we would avoid being the Jeſt of an Audience, we muſt be found, and free from thoſe Diſeaſes, of which we would endeavour to cure others. How ſhocked muſt People have been to hear a Preacher for a whole Hour declaim againſt Drunkenneſs, when his own Infirmity has been ſuch, that he could neither bear nor forbear Drinking; and perhaps was the only Perſon in the Congregation, who made the Doctrine at that Time neceſſary! Others too have been very zealous in exploding Crimes, for which none were more ſuſpected than themſelves: But, let ſuch ſilly Hypocrites remember, that they whoſe Eyes want couching, are the moſt improper People in the World to ſet up for Oculiſts.

FAB. XLIV. *The* Miſchievous Dog.

A Certain Man had a Dog, which was ſo curſt and miſchievous, that he was forced to faſten a heavy Clog about his Neck, to keep him from running at, and worrying People. This the vain Cur took for a Badge of honourable Diſtinction; and grew ſo inſolent upon it, that he looked down with an Air of Scorn upon the neighbouring Dogs, and refuſed to keep them Company. But a ſly old Poacher, who was one of the Gang, aſſured him, that he had no Reaſon to value himſelf upon the Favour he wore, ſince it was fixed upon him rather as a Mark of Diſgrace than of Honour.

The APPLICATION.

Some People are ſo exceeding vain, and at the ſame Time, ſo dull of Apprehenſion, that they interpret every Thing by which they are diſtinguiſhed from others, in their own Favour. If they betray any Weakneſſes in Converſation, which are apt to excite the Laughter of their Company, they make no Scruple of aſcribing it to their Superiority, in Point of Wit. If want of Senſe or Breeding (one of which is always the Caſe) diſpoſes them

They had not gone far, before a Bear came ruſhing towards them out of a Thicket; upon which, one being a light nimble Fellow, got up into a Tree; the other falling flat upon his Face, and holding his Breath, lay ſtill, while the Bear came up and ſmelled at him; but that Creature, ſuppoſing him to be a dead Carcaſe, went back again into the Wood, without doing him the leaſt Harm. When all was over, the Spark who had climbed the Tree came down to his Companion, and with a pleaſant Smile aſked him what the Bear ſaid to him; for, ſays he, I took Notice that he clapt his Mouth very cloſe to your Ear. Why, replies the other, he charged me to take Care for the future, not to put any Confidence in ſuch cowardly Raſcals as you are.

The APPLICATION.

Though nothing is more common than to hear People profeſs Services of Friendſhip, where there is no Occaſion for them; yet ſcarce any Thing is ſo hard to be found as a true Friend, who will aſſiſt us in Time of Danger and Difficulty. All the Declarations of Kindneſs which are made to an experienced Man, though accompanied by a Squeeze of the Hand, and a ſolemn Aſſeveration, ſhould leave no greater Impreſſion upon his Mind, than the Whiſtling of the hollow Breeze which bruſhes one's Ear with an unmeaning Salute, and is preſently gone. He that ſuccours our Neceſſity by a well-timed Aſſiſtance, though it were not uſhered in by previous Compliments, will ever after be looked upon as our Friend and Protector; and, in ſo much a greater Degree, as the Favour was unaſked and unpromiſed; as it was not extorted by Importunities on the one Side, nor led in by a numerous Attendance of Promiſes on the other. Words are nothing, till they are fulfilled by Actions; and therefore we ſhould not ſuffer ourſelves to be deluded by a vain Hope, and Reliance upon them.

FAB.

FAB. XLVII. *The* Bald Knight.

A Certain Knight growing old, his Hairs fell off, and he became bald; to hide which Imperfection, he wore a Periwig. But as he was riding out with some others a Hunting, a ſudden Guſt of Wind blew off the Periwig, and expoſed his bald Pate. The Company could not forbear laughing at the Accident; and he himſelf laughed as loud as any Body, ſaying, How was it to be expected that I ſhould keep ſtrange Hair upon my Head, when my own would not ſtay there?

The APPLICATION.

To be captious, is not more uneaſy to ourſelves, than it is diſagreeable to others. As no Man is entirely without Fault, a few Defects, ſurrounded with a Guard of good Qualities, may paſs Muſter well enough; but he whoſe Attention is always upon the Catch for ſomething to take Exception at, if he had no other bad Quality, can never be acceptable. A captious Temper, like a little Leaven, ſours a whole Lump of Virtues; and makes us diſreliſh that, which might otherwiſe be the moſt grateful Converſation. If we would live eaſy to ourſelves, and agreeable to others,

we

we ſhould be ſo far from ſeeking Occaſions of being angry, that ſometimes we ſhould let them paſs unregarded when they come in our Way; or, if they are ſo palpable that we cannot help taking Notice of them, we ſhould do well to rally them off with a Jeſt, or diſſolve them in good Humour. Some People take a ſecret Pleaſure in nettling and fretting others; and the more practicable they find it to exerciſe this Quality upon any one, the more does it whet and prompt their Inclination to do it. But, as this Talent ſavours ſomething of Ill-nature, it deſerves to be baffled and defeated: Which one cannot do better, than by receiving all that is uttered at ſuch a Time with a cheerful Aſpect, and an ingenuous, pleaſant, unaffected Reply. Nor is the Expedient of the bald Knight unworthy of our Imitation: For if by any Word or Action, we happen to raiſe the Laughter of thoſe about us, we cannot ſtifle it ſooner, or better, than by a briſk Preſence of Mind to join in Mirth with the Company; and, if poſſible, to anticipate the Jeſt which another is ready to throw out upon the Occaſion.

FAB. XLVIII. *The* Two Pots.

AN Earthen Pot, and one of Braſs, ſtanding together upon the River's Brink, were both carried away by the Flowing in of the Tide. The Earthen Pot

Pot ſhewed ſome Uneaſineſs, as fearing he ſhould be broken; but his Companion of Braſs bid him be under no Apprehenſion, for that he would take Care of him. O, replies the other, keep as far off as ever you can, I entreat you; it is you I am moſt afraid of: For, whether the Stream daſhes you againſt me, or me againſt you, I am ſure to be the Sufferer; and therefore, I beg of you, do not let us come near one another.

The APPLICATION.

A man of a moderate Fortune, who is contented with what he has, and finds he can live happily upon it, ſhould take care not to hazard and expoſe his Felicity by conſorting with the Great and the Powerful. People of equal Conditions may float down the Current of Life, without hurting each other: But, it is a Point of ſome Difficulty to ſteer one's Courſe in the Company of the Great, ſo as to eſcape without a Bulge. One would not chuſe to have one's little Country Box ſituated in the Neighbourhood of a very great Man; for whether I ignorantly treſpaſs upon him, or he knowingly encroaches upon me, I only am like to be the Sufferer. I can neither entertain nor play with him, upon his own Terms; for that which is Moderation and Diverſion to him, in me would be Extravagance and Ruin.

FAB. XLIX. *The* Peacock *and the* Crane.

THE Peacock and the Crane by Chance met together in the ſame Place. The Peacock, erecting his Tail, diſplayed his gaudy Plumes, and looked with Contempt upon the Crane, as ſome mean ordinary Perſon. The Crane, reſolving to mortify his Inſolence, took Occaſion to ſay, that Peacocks were very fine Birds indeed, if fine Feathers could make them ſo; but that he thought it a much nobler Thing to be able to riſe above the Clouds, than to ſtrut about upon the Ground, and be gazed at by Children.

The APPLICATION.

It is very abſurd to ſlight or inſult another upon his wanting any Property which we poſſeſs; for he may, for any Thing we know, have as juſt Reaſon to triumph over us, by being Maſter of ſome good Quality, of which we are incapable. But, in regard to the Fable before us, that which the Peacock values himſelf upon, the Glitter and Finery of Dreſs, is one of the moſt trifling Conſiderations in Nature; and what a Man of Senſe would be aſhamed to reckon even as the leaſt part of Merit. Indeed, Children, and thoſe Peo-

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ple who think much about the ſame Pitch with them, are apt to be taken with Varniſh and Tinſel: But they who examine by the Scale of Common Senſe, muſt find ſomething of Weight and Subſtance, before they can be perſuaded to ſet a Value. The Mind, which is ſtored with virtuous and rational Sentiments; and the Behaviour, which ſpeaks Complacence and Humility, ſtamps an Eſtimate upon the Poſſeſſor, which all judicious Spectators are ready to admire and acknowledge. But if there be any Merit in an embroidered Coat, a Brocade Waiſtcoat, a Shoe, a Stocking, or a Sword-knot, the Perſon who wears them has the leaſt Claim to it; let it be aſcribed where it juſtly belongs, to the ſeveral Artiſans who wrought and diſpoſed the Materials of which they conſiſt. This Moral is not intended to derogate any Thing from the Magnificence of fine Clothes and rich Equipages, which, as Times and Circumſtances require, may be uſed with Decency and Propriety enough: But one cannot help being concerned, leſt any Worth ſhould be affixed to them more than their own intrinſic Value.

FAB. L. *The* Oak *and the* Reed.

AN Oak, which hung over the Bank of a River, was blown down by a violent Storm of Wind; and as it was carried along by the Stream, ſome of its Boughs

Boughs bruſhed againſt a Reed, which grew near the Shore. This ſtruck the Oak with a Thought of Admiration; and he could not forbear aſking the Reed, how he came to ſtand ſo ſecure and unhurt in a Tempeſt, which had been furious enough to tear an Oak up by the Roots? Why, ſays the Reed, I ſecure myſelf by putting on a Behaviour quite contrary to what you do; inſtead of being ſtubborn and ſtiff, and confiding in my Strength, I yield and bend to the Blaſt, and let it go over me; knowing how vain and fruitleſs it would be to reſiſt.

The APPLICATION.

Though a tame Submiſſion to Injuries which it is in our Power to redreſs, be generally eſteemed a baſe and a diſhonourable Thing; yet, to reſiſt where there is no Probability, or even Hopes of our getting the better, may alſo be looked upon as the Effect of a blind Temerity, and perhaps of a weak Underſtanding. The Strokes of Fortune are oftentimes as irreſiſtible as they are ſevere; and he, who with an impatient reluctant Spirit fights againſt her, inſtead of alleviating, does but double her Blows upon himſelf. A Perſon of a quiet ſtill Temper, whether it is given him by Nature, or acquired by Art, calmly compoſes himſelf in the Midſt of a Storm, ſo as to elude the Shock, or receive it with the leaſt Detriment: Like a prudent experienced Sailor, who is ſwimming to the Shore from a wrecked Veſſel in a ſwelling Sea; he does not oppoſe the Fury of the Waves, but ſtoops and gives Way, that they may roll over his Head without Obſtruction. The Doctrine of abſolute Submiſſion in all Caſes, is an abſurd, dogmatical Precept, with nothing but Ignorance and Superſtition to ſupport it: But, upon particular Occaſions, and where it is impoſſible for us to overcome, to ſubmit patiently is one of the moſt reaſonable Maxims in Life.

FAB. LI. *The* Fox *and the* Tyger.

A Skilful Archer, coming into the Woods, directed his Arrows ſo ſucceſsfully, that he ſlew many wild Beaſts, and purſued ſeveral others. This put the whole Savage Kind into a fearful Conſternation, and made them fly to the moſt retired Thickets for Refuge. At laſt, the Tyger reſumed a Courage, and bidding them not to be afraid, ſaid, that he alone would engage the Enemy; telling them, they might depend upon his Valour and Strength to revenge their Wrongs. In the Midſt of theſe Threats, while he was laſhing himſelf with his Tail, and tearing up the Ground for Anger, an Arrow pierced his Ribs, and hung by its barbed Point in his Side. He ſet up an hideous and loud Roar, occaſioned by the Anguiſh which he felt, and endeavoured to draw out the painful Dart with his Teeth; when the Fox approaching him, enquired with an Air of Surpriſe, who it was that could have Strength and Courage enough to wound ſo mighty and valorous a Beaſt! Ah! ſays the Tyger, I was miſtaken in my Reckoning: It was that invincible Man yonder.

The

The APPLICATION.

Though Strength and Courage are very good Ingredients towards the making us ſecure and formidable in the World, yet, unleſs there be a proper Portion of Wiſdom or Policy to direct them, inſtead of being ſerviceable, they often prove detrimental to their Proprietors. A raſh froward Man, who depends upon the Excellence of his own Parts and Accompliſhments, is likewiſe apt to expoſe a weak Side, which his Enemies might not otherwiſe have obſerved; and gives an Advantage to others, by thoſe very Means which he fancied would have ſecured it to himſelf. Counſel and Conduct always did, and always will govern the World; and the Strong, in Spite of all their Force, can never avoid being Tools to the Crafty. Some Men are as much ſuperior to others in Wiſdom and Policy, as Man, in general, is above a Brute. Strength ill-concerted oppoſed to them, is like a Quarter-Staff in the Hands of a huge, robuſt, but bungling Fellow, who fights againſt a Maſter of the Science. The latter, though without a Weapon, would have Skill and Addreſs enough to diſarm his Adverſary, and drub him with his own Staff. In a Word, ſavage Fierceneſs and brutal Strength muſt not pretend to ſtand in Competition with Fineſſe and Stratagem.

FAB.

FAB. LII. *The* Lion *and the* Four Bulls.

FOUR Bulls, which had entered into a very ſtrict Friendſhip, kept always near one another, and fed together. The Lion often ſaw them, and as often had a mind to make one of them his Prey: But though he could eaſily have ſubdued any of them ſingly, yet he was afraid to attack the whole Alliance, as knowing they would have been too hard for him, and therefore contented himſelf for the preſent with keeping at a Diſtance. At laſt, perceiving no Attempt was to be made upon them as long as this Combination held, he took Occaſion, by Whiſpers and Hints, to foment Jealouſies and raiſe Diviſions among them. This Stratagem ſucceeded ſo well, that the Bulls grew cold and reſerved towards one another, which ſoon after ripened into a downright Hatred and Averſion; and, at laſt, ended in a total Separation. The Lion had now obtained his Ends; and, as impoſſible as it was for him to hurt them while they were united, he found no Difficulty, now they were parted, to ſeize and devour every Bull of them, one after another.

The

The APPLICATION.

The Moral of this Fable is ſo well known and allowed, that to go about to enlighten it, would be like holding a Candle to the Sun. *A Kingdom divided againſt itſelf cannot ſtand*; and as undiſputed a Maxim as it is, was however thought neceſſary to be urged to the Attention of Mankind, by the beſt Man that ever lived. And ſince Friendſhips and Alliances are of ſo great Importance to our Well-being and Happineſs, we cannot be too often cautioned not to let them be broken by Tale-bearers and Whiſperers, or any other Contrivance of our Enemies.

FAB. LIII. *The* Crow *and the* Pitcher.

A CROW, ready to die with Thirſt, flew with Joy to a Pitcher, which he beheld at ſome Diſtance. When he came, he found Water in it indeed, but ſo near the Bottom, that with all his Stooping and Straining, he was not able to reach it. Then he endeavoured to overturn the Pitcher, that ſo at leaſt he might be able to get a little of it. But his Strength was

was not ſufficient for this. At laſt, ſeeing ſome Pebbles lie near the Place, he caſt them one by one into the Pitcher; and thus, by Degrees, raiſed the Water up to the very Brim, and ſatisfied his Thirſt.

The APPLICATION.

Many Things which cannot be effected by Strength, or by the vulgar Way of enterpriſing, may yet be brought about by ſome new and untried Means. A man of Sagacity and Penetration, upon encountering a Difficulty or two, does not immediately deſpair; but if he cannot ſucceed one Way, employs his Wit and Ingenuity another; and, to avoid or get over an Impediment, makes no Scruple of ſtepping out of the Path of his Forefathers. Since our Happineſs, next to the Regulation of our Minds, depends altogether upon our having and enjoying the Conveniencies of Life, why ſhould we ſtand upon Ceremony about the Methods of obtaining them, or pay any Deference to Antiquity upon that Score? If almoſt every Age had not exerted itſelf in ſome new Improvements of its own, we ſhould want a thouſand Arts, or at leaſt many Degrees of Perfection in every Art, which at preſent we are in Poſſeſſion of. The Invention of any Thing which is more commodious for the Mind or Body, than what they had before, ought to be embraced readily, and the Projector of it diſtinguiſhed with a ſuitable Encouragement. Such as the Uſe of the Compaſs, for Example, from which Mankind reaps ſo much Benefit and Advantage, and which was not known to former Ages. When we follow the Steps of thoſe who have gone before us in the old beaten Track of Life, how do we differ from Horſes in a Team, which are linked to each other by a Chain or Harneſs, and move on in a dull heavy Pace, to the Tune of their Leader's Bells? But the Man who enriches the preſent Fund of Knowledge with ſome new and uſeful Improvement, like a happy Adventurer at Sea, diſcovers, as it were, an unknown Land, and imports an additional Trade into his own Country.

FAB. LIV. *The* Foreſter *and the* Lion.

THE Foreſter meeting with a Lion, one Day, they diſcourſed together for a while without differing much in Opinion. At laſt, a Diſpute happening to ariſe about the Point of Superiority between a Man and a Lion; the Man, wanting a better Argument, ſhewed the Lion a Marble Monument, on which was placed the Statue of a Man ſtriding over a vanquiſhed Lion. If this, ſays the Lion, is all you have to ſay for it, let Us be the Carvers, and We will make the Lion ſtriding over the Man.

The APPLICATION.

Contending Parties are very apt to appeal for the Truth to Records written by their own Side; but nothing is more unfair, and at the ſame Time inſignificant and unconvincing. Such is the Partiality of Mankind in Favour of themſelves and their own Actions, that it is almoſt impoſſible to come at any Certainty by reading the Accounts which are written on one Side only. We

have

ve few or no Memoirs come down to us of what was
nſacted in the World during the Sovereignty of ancient
me, but what were written by thoſe who had a Depen-
ncy upon it; therefore it is no Wonder that they ap-
ar, upon moſt Occaſions, to have been ſo great and glo-
ous a Nation. What their Contemporaries of other
untries thought of them we cannot tell, otherwiſe than
om their own Writers: It is not impoſſible but they
ght have deſcribed them as a barbarous, rapacious,
acherous, unpolite People; who, upon their Conqueſt
Greece, for ſome Time, made as great Havoc and De-
uction of the Arts and Sciences, as their Fellow-Plun-
rers the *Goths* and *Vandals* did, afterwards, in *Italy*.
hat Monſters would our own Party-zealots make of each
her, if the Tranſactions of the Times were to be handed
own to Poſterity by a warm hearty Man on either Side!
nd, were ſuch Records to ſurvive two or three Centuries,
ith what Perplexities and Difficulties muſt they embar-
aſs a young Hiſtorian, as by turns he conſulted them for
e Characters of his great Forefathers! If it ſhould ſo
appen, it were to be wiſhed this Application might be
ving at the ſame Time; that young Readers, inſtead of
oubting to which they ſhould give their Credit, would
ot fail to remember that This was the Work of a Man,
hat of a Lion.

FAB. LV. *The* Satyr *and the* Traveller.

A Satyr, as he was ranging the Foreſt in an exceeding cold ſnowy Seaſon, met with a Traveller half-ſtarved with the Extremity of the Weather. He took Compaſſion on him, and kindly invited him Home, to a warm comfortable Cave he had in the Hollow of a Rock. As ſoon as they had entered and ſat down, notwithſtanding there was a good Fire in the Place, the chill Traveller could not forbear blowing his Fingers Ends. Upon the Satyr's aſking him, why he did ſo; he anſwered, That he did it to warm his Hands. The honeſt Sylvan having ſeen little of the World, admired a Man who was Maſter of ſo valuable a Quality as that of blowing Heat, and therefore was reſolved to entertain him in the beſt Manner he could. He ſpread the Table before him with dried Fruits of ſeveral Sorts; and produced a Remnant of cold cordial Wine, which, as the Rigour of the Seaſon made

made very proper, he mulled with ſome warm Spices, infuſed over the Fire, and preſented to his ſhivering Gueſt. But this the Traveller thought fit to blow likewiſe; and upon the Satyr's demanding a Reaſon why he blowed again, he replied, To cool his Diſh. This ſecond Anſwer provoked the Satyr's Indignation, as much as the firſt had kindled his Surpriſe: So, taking the Man by the Shoulder, he thruſt him out of Doors, ſaying, He would have nothing to do with a Wretch who had ſo vile a Quality as to blow Hot and Cold with the ſame Mouth.

The APPLICATION.

Though the poor Traveller in the Fable was not guilty of any real Crime in what he did, yet one cannot help approving the honeſt Simplicity of the Satyr, who could not be reconciled to ſuch Double-dealing. In the moral Senſe of the Fable, nothing can be more offenſive to one of a ſincere Heart, than he that blows with a different Breath from the ſame Mouth; who flatters a Man to his Face, and reviles him behind his Back. Some again, juſt like this Man, to ſerve a preſent View, will blow nothing but what is warm, benevolent and cheriſhing; and when they have raiſed the Expectations of a Dependant to a Degree which they think may prove troubleſome, can, with putting on a cold Air, eaſily chill and blaſt all his blooming Hopes. But ſuch a Temper, whether it proceeds from a deſigned or natural Levity, is deteſtable, and has been the Cauſe of much Trouble and Mortification to many a brave deſerving Man. Unleſs the Tenor of a Man's Life be always true and conſiſtent with itſelf, the leſs one has to do with him the better.

FAB. LVI. Hercules *and the* Carter.

AS a clowniſh Fellow was driving his Cart along a deep miry Lane, the Wheels ſtuck ſo faſt in the Clay, that the Horſes could not draw them out. Upon this he fell a bawling and praying to *Hercules* to come and help him. *Hercules* looking down from a Cloud, bid him not lie there, like an idle Raſcal as he was, but get up and whip his Horſes ſtoutly, and clap his Shoulder to the Wheel; adding, That this was the only Way for him to obtain his Aſſiſtance.

The APPLICATION.

This Fable ſhews us how vain and ill-grounded the Expectations of thoſe People are, who imagine they can obtain whatever they want by importuning Heaven with their Prayers; for it is ſo agreeable to the Nature of the Divine Being, to be better pleaſed with virtuous Actions and an honeſt Induſtry, than idle Prayers, that it is a Sort of Blaſphemy to ſay otherwiſe. Theſe were the

the Sentiments of honeſt good Heathens, who were Strangers to all revealed Religion: But it is not ſtrange that they ſhould embrace and propagate ſuch a Notion, ſince it is no other than the Dictate of common Reaſon. What is both ſtrange in itſelf, and ſurpriſing how it could be made ſo faſhionable, is, that moſt of thoſe whoſe Reaſon ſhould be enlightened by Revelation, are very apt to be guilty of this Stupidity, and by praying often for the Comforts of Life, to neglect that Buſineſs which is the proper Means of procuring them. How ſuch a miſtaken Devotion came to prevail, one cannot imagine, unleſs from one of theſe two Motives; either that People, by ſuch a Veil of Hypocriſy, would paſs themſelves upon Mankind for better than they really are; or are influenced by unſkilful Preachers (which is ſometimes, indeed too often, the Caſe) to mind the World as little as poſſible, even to the Neglect of their neceſſary Callings. No Queſtion but it is a great Sin for a Man to fail in his Trade or Occupation, by running often to Prayers; it being a Demonſtration in itſelf, though the Scripture had never ſaid it, that we pleaſe God moſt, when we are doing the moſt Good: And how can we do more Good, than by a ſober honeſt Induſtry, *to provide for thoſe of our own Houſehold*, and to endeavour *to have to give to them that needeth*. The Man who is virtuouſly and honeſtly engaged, is actually ſerving God all the while; and is more likely to have his ſilent Wiſhes, accompanied with ſtrenuous Endeavours, complied with by the Supreme Being, than he who begs with a fruitleſs Vehemence, and ſolicits with an empty Hand: A Hand, which would be more religious were it uſefully employed, and more devout, were it ſtretched forth to do good to thoſe that want it.

FAB. LVII. *The* Man *and his* Goose.

A Certain Man had a Goose, which laid him a golden Egg every Day. But, not contented with this, which rather increaſed than abated his Avarice, he was reſolved to kill the goose, and cut up her Belly, that ſo he might come to the inexhauſtible Treaſure, which he fancied ſhe had within her. He did ſo; and to his great Sorrow and Diſappointment, found nothing.

The APPLICATION.

They who are of ſuch craving impatient Tempers, that they cannot live contented when Fortune had bleſſed them with a conſtant and continued Sufficiency, deſerve even to be deprived of what they have. And this has been the Caſe of many ambitious and covetous Men, who by making an Eſſay to grow very rich at once, have miſſed what they aimed at, and loſt what they had before. But this comes ſo near the Senſe of the fourth Fable, that the ſame Application may very well ſerve for both. If any Thing farther can be couched in this, it may poſſibly be intended to ſhew us the Unreaſonableneſs and Incon-

inconvenience of being ſolicitous about what may happen hereafter, and wanting to pry into the Womb of futurity. Which if we could do, all we ſhould get for our Pains would be, to ſpoil our Pleaſures by Anticipation, and double our Misfortunes by a previous Senſe and Apprehenſion of them. There are ſome Things that entertain and delight us very agreeably while we view them at a proper Diſtance; which, perhaps, would not ſtand the Teſt of a too near Inſpection. Beauty, being only the external Form of a Thing which ſtrikes the Eye in a pleaſing Manner, is a very thin glofſy Being, and like ſome nice Painting of a peculiar Compoſition, will not well bear even to be breathed on: To preſerve our good Opinion of it, we muſt not approach too cloſe; for if, like the Man in the Fable, we have a Mind to ſearch for a Treaſure within, we may not only fail of our Expectations there, but even loſe the conſtant Reliſh we enjoyed from a remoter Contemplation.

FAB. LVIII. *The* Wanton Calf.

A CALF, full of Play and Wantonneſs, ſeeing the Ox at Plough, could not forbear inſulting him. What a ſorry, poor Drudge art thou, ſays he, to bear

that heavy Yoke upon your Neck, and go all Day drawing a Plough at your Tail, to turn up the Ground for your Maſter! But you are a wretched dull Slave, and know no better, or elſe you would not do it. See what a happy Life I lead; I go juſt where I pleaſe; ſometimes I lie down under the cool Shade; ſometimes friſk about in the open Sunſhine; and, when I pleaſe, ſlake my Thirſt in the clear ſweet Brook; but you, if you were to periſh, have not ſo much as a little dirty Water to refreſh you. The Ox, not at all moved with what was ſaid, went quietly and calmly on with his Work; and, in the Evening, was unyoked and turned looſe. Soon after which he ſaw the Calf taken out of the Field, and delivered into the Hands of a Prieſt, who immediately led him to the Altar, and prepared to ſacrifice him. His Head was hung round with Fillets of Flowers, and the fatal Knife was juſt going to be applied to his Throat, when the Ox drew near and whiſpered him to this Purpoſe: Behold the End of your Inſolence and Arrogance; it was for this only you were ſuffered to live at all; and pray, now, Friend, whoſe Condition is beſt, yours or mine?

The APPLICATION.

To inſult People in Diſtreſs, is the Property of a cruel, indiſcreet, and giddy Temper; for as the Proceedings of Fortune are very irregular and uncertain, we may, the next Turn of the Wheel, be thrown down to their Condition, and they exalted to ours. We are likewiſe given to underſtand by this Fable, what the Conſequence of an idle Life generally is, and how well ſatisfied laborious, diligent Men are, in the End, when they come quietly to enjoy the Fruits of their Induſtry. They who by little Tricks and Sharpings, or by open Violence and Robbery, live in a high expenſive Way, often in their Hearts at leaſt, deſpiſe the poor honeſt Man, who is contented with the virtuous Product of his daily Labour, and patiently ſubmits to his Deſtiny. But how often

often is the poor Man comforted, by ſeeing theſe wanton Villains led in Triumph to the Altar of Juſtice, while he has many a cheerful Summer's Morning to enjoy Abroad, and many a long Winter's Evening to indulge himſelf in at Home, by a quiet Hearth, and under an unenvied Roof; Bleſſings, which often attend a ſober induſtrious Man, tho' the Idle and the Profligate are utter Strangers to them. Luxury and Intemperance, beſides their being certain to ſhorten a Man's Days, are very apt not only to engage People with their ſeeming Charms into a debauched Life, utterly prejudical to their Health, but to make them have a Contempt for others, whoſe good Senſe and true Taſte of Happineſs inſpire them with an Averſion to Idleneſs and Effeminacy, and put them upon hardening their Conſtitution by innocent Exerciſe and laudable Employment. How many do Gluttony and Sloth tumble into an untimely Grave; while the Temperate and the Active drink ſober Draughts of Life, and ſpin out their Thread to the moſt deſirable Length.

FAB. LIX. *The* Leopard *and the* Fox.

THE Leopard, one Day, took it into his Head to value himſelf upon the great Variety and Beauty of his Spots, and truly he ſaw no Reaſon why even

the Lion ſhould take Place of him, ſince he could not ſhew ſo beautiful a Skin. As for the reſt of the wild Beaſts of the Foreſt, he treated them all, without Diſtinction, in the moſt haughty, diſdainful Manner. But the Fox, being among them, went up to him with a great deal of Spirit and Reſolution, and told him, That he was miſtaken in the Value he was pleaſed to ſet upon himſelf; ſince People of Judgment were not uſed to form their Opinion of Merit from an outſide Appearance, but by conſidering the good Qualities and Endowments with which the Mind was ſtored within.

The APPLICATION.

How much more heavenly and powerful would Beauty prove, if it were not ſo frequently impaired by the Affectation and Conceitedneſs of its Poſſeſſor? If ſome Women were but as modeſt and unaſſuming as they are handſome, they might command the Hearts of all that behold them. But Nature ſeemed to foreſee, and has provided againſt ſuch an Inconvenience, by tempering its greateſt Maſter-pieces with a due Proportion of Pride and Vanity: So that their Power, depending upon the Duration of their Beauty only, is like to be but of a ſhort Continuance; which, when they happen to prove Tyrants, is no ſmall Comfort to us; and then, even while it laſts, will abate much of its Severity by the Allay of thoſe two prevailing Ingredients. Wiſe Men are chiefly captivated with the Charms of the Mind; and whenever they are infatuated with a Paſſion for any Thing elſe, it is generally obſerved that they ceaſe, during that Time at leaſt, to be what they were; and are indeed looked upon to be only playing the Fool. If the Fair Ones we have been ſpeaking of have a true Aſcendant over them, they will oblige them to diveſt themſelves of Common Senſe, and to talk and act ridiculouſly, before they can think them worthy of the leaſt Regard. Should one of theſe fine Creatures be addreſſed in the Words of *Juba*,

"Thy

'Tis not a Set of Features, or Complexion,
The Tincture of a Skin, that I admire.
Beauty ſoon grows familiar to the Lover,
Fades in his Eye, and palls upon the Senſe.
The virtuous Marcia *towers above her Sex*
True, ſhe is fair, oh, how divinely fair!
But ſtill the lovely Maid improves her Charms
With inward Greatneſs, unaffected Wiſdom,
And Sanctity of Manners.———————

The Man that ſhould venture the Succeſs of a ſtrong Paſſion, upon the Conſtruction ſhe would put upon ſuch a Compliment, might have Reaſon to repent of his Conduct.

FAB. LX. *The* Cat *and the* Fox.

AS the Cat and the Fox were talking Politics together, on a Time, in the Middle of a Foreſt, *Reynard* ſaid, Let Things turn out ever ſo bad, he did not care, for he had a thouſand Tricks for them yet, before they ſhould hurt him: But pray, ſays he, Mrs. Puſs, ſuppoſe there ſhould be an Invaſion, what Courſe do you deſign to take? Nay, ſays the

Cat, I have but one Shift for it, and if that won't do, I am undone. I am ſorry for you, replies *Reynard*, with all my Heart, and would gladly furniſh you with one or two of mine, but indeed, Neighbour, as Times go, it is not good to truſt; we muſt even be every one for himſelf, as the Saying is, and ſo your humble Servant. Theſe Words were ſcarce out of his Mouth, when they were alarmed with a Pack of Hounds, that came upon them full Cry. The Cat, by the help of her ſingle Shift, ran up a Tree, and ſat ſecurely among the top Branches; from whence ſhe beheld *Reynard*, who had not been able to get out of Sight, overtaken with his thouſand Tricks, and torn in as many Pieces by the Dogs which had ſurrounded him.

The APPLICATION.

A Man that ſets up for more Cunning than the Reſt of his Neighbours, is generally a ſilly Fellow at the Bottom. Whoever is Maſter of a little Judgment and Inſight into Things, let him keep them to himſelf, and make Uſe of them as he ſees Occaſion; but he ſhould not be teizing others with an idle and impertinent Oſtentation of them. One good diſcreet Expedient made Uſe of upon an Emergency, will do a Man more real Service, and make others think better of him, than to have paſſed all along for a ſhrewd crafty Knave, and be bubbled at laſt. When any one has been ſuch a Coxcomb as to inſult his Acquaintance, by pretending to more Policy and Stratagem than the Reſt of Mankind, they are apt to wiſh for ſome Difficulty for him to ſhew his Skill in; where, if he ſhould miſcarry, (as ten to one but he does) his Misfortune, inſtead of Pity, is ſure to be attended with Laughter. He that ſets up for a Biter, as the Phraſe is, being generally intent upon his Prey, or vain of ſhewing his Art, frequently expoſes himſelf to the Traps of one ſharper than himſelf, and incurs the Ridicule of thoſe whom he deſigned to make ridiculous.

FAB. LXI. *The* Partridge *and the* Cocks.

A Certain Man, having taken a Partridge, plucked ſome of the Feathers out of its Wings, and turned it into a little Yard, where he kept Game-Cocks. The Cocks, for a while, made the poor Bird lead a ſad Life, continually pecking and driving it away from the Meat. This Treatment was taken the more unkindly, becauſe offered to a Stranger; and the Partridge could not but conclude them the moſt inhoſpitable, uncivil People, he had ever met with. But, at laſt obſerving how frequently they quarrelled and fought with each other, he comforted himſelf with this Reflection, That it was no Wonder they were ſo cruel to him, ſince there was ſo much Bickering and Animoſity among themſelves.

The APPLICATION.

This Fable comes Home to ourſelves. We of this Iſland having always been looked upon as cruel to Strangers. Whether there is any Thing in the Manner of our Situation, as an Iſland, which conſequently can be no Thorough-

Thoroughfare to other Countries, and ſo is not made Uſe of by Strangers upon that Account, which makes us thus ſhy and uncivil; or, whether it be a Jealouſy upon Account of our Liberties, which puts us upon being ſuſpicious of, and unwilling to harbour any that are not Members of the ſame Community, perhaps it would not be eaſy to determine. But that it is ſo in Fact is too notorious to be denied; and probably can be accounted for no better Way, than from the natural Bent of our Temper, as it proceeds from ſomething peculiar to our Air and Climate. It has been affirmed, That there is not in the whole World beſides a Breed of Cocks and Dogs, ſo fierce and incapable of yielding as that of ours; but that either of them, carried into foreign Countries, would degenerate in a few Years. Why may not the ſame be true of our Men? But if Strangers find any Inconvenience in this, there is a comfortable Conſideration to balance it on the other Side, which is, That there are no People under the Sun ſo much given to Diviſion and Contention among themſelves as we are. Can a Stranger think it hard to be looked upon with ſome Shyneſs, when he beholds how little we ſpare one another? Was ever any Foreigner, merely for being a Foreigner, treated with half that Malice and Bitterneſs, which differing Parties expreſs towards each other? One would willingly believe that this proceeds, in the main, on both Sides, from a paſſionate Concern for our Liberties and Well-being; for there is nothing elſe which can ſo well excuſe it. But it cannot be denied that our Averſion, notwithſtanding our being a trading Nation, to have any Intercourſe with Strangers, is ſo great, that when we want other Objects for our Churliſhneſs, we raiſe them up among ourſelves; and there is, ſometimes, as great a Strangeneſs kept up between one County and another here, as there is between two diſtinct Kingdoms abroad. One cannot ſo much wonder at the conſtant Hoſtilities which are obſerved between the Inhabitants of South and North *Britain*, of *Wales* and *Ireland*, among one another; when a *Yorkſhire* Man ſhall be looked upon as a Foreigner by a Native of *Norfolk*; and both be taken for outlandiſh Intruders, by one that happens to be born within the Bills of Mortality.

FAB.

FAB. LXII. *The* Hunted Beaver.

IT is ſaid that a Beaver (a Creature that lives chiefly in the Water) has a certain Part about him, which is good in Phyſic, and that, upon this Account, he is often hunted down and killed. Once upon a Time, as one of theſe Creatures was hard purſued by the Dogs, and knew not how to eſcape, recollecting with himſelf the Reaſon of his being thus perſecuted, with a great Reſolution and Preſence of Mind, he bit off the Part which his Hunters wanted, and throwing it towards them, by theſe Means eſcaped with his Life.

The APPLICATION.

However it is among Beaſts, there are few Human Creatures but what are hunted for ſomething elſe, beſides either their Lives, or the Pleaſure of hunting them. The Inquiſition would hardly be ſo keen againſt the *Jews*, if they had not ſomething belonging to them which their Perſecutors eſteem more valuable than their Souls; which whenever

whenever that wiſe, but obſtinate People, can prevail with themſelves to part with, there is an End of the Chaſe, for that Time. Indeed, when Life is purſued, and in Danger, whoever values it, ſhould give up every Thing but his Honour to preſerve it. And, when a diſcarded Miniſter is proſecuted for having damaged the Commonwealth, let him but throw down ſome of the Fruits of his Iniquity to the Hunters, and one may engage for his coming off, in other Reſpects, with a whole Skin.

FAB. LXIII. *The* Thunny *and the* Dolphin.

A Fiſh called a Thunny, being purſued by a Dolphin, and driven with great Violence, not minding which Way he went, was thrown by the Force of the Waves upon a Rock, and left there. His Death was now inevitable; but, caſting his Eyes on one Side, and ſeeing the Dolphin in the ſame Condition, lie gaſping by him, Well, ſays he, I muſt die, it is true; but I die with Pleaſure, when I behold him who is the Cauſe of it involved in the ſame Fate.

The

The APPLICATION.

Revenge, though a blind, miſchievous Paſſion, is yet a very ſweet Thing: So ſweet, that it can even ſooth the Pangs and reconcile us to the Bitterneſs of Death. And indeed, it muſt be a Temper highly philoſophical, that could be driven out of Life, by any tyrannical unjuſt Procedure, and not be touched with a Senſe of Pleaſure to ſee the Author of it ſplitting upon the ſame Rock. When this is allowed, and it is farther conſidered how eaſily the Revenge of the meaneſt Perſon may be executed upon even the higheſt, it ſhould, methinks, keep People upon their Guard, and prevail with them not to perſecute or be injurious to any one. The moral Turpitude of doing wrong is ſufficient to influence every brave honeſt Man, and to ſecure him from harbouring even the leaſt Thought of it in his Breaſt. But the Knave and Coward ſhould weigh the preſent Argument, and before they attempt the leaſt Injury, be aſſured of this Truth, That nothing is more ſweet, nor ſcarce any Thing ſo eaſy to compaſs as Revenge.

FAB. LXIV. *The* Hawk *and the* Nightingale.

A Nightingale, ſitting all alone among the ſhady Branches of an Oak, ſung with ſo melodious and ſhrill a Pipe, that ſhe made the Woods echo again,

again, and alarmed a hungry Hawk, who was at ſome Diſtance off, watching for his Prey; he had no ſooner diſcovered the little Muſician, but making a Stoop at the Place, he ſeized her with his crooked Talons, and bid her prepare for Death. Ah! ſays ſhe, for Mercy's Sake, don't do ſo barbarous a Thing, and ſo unbecoming yourſelf; conſider, I never did you any Wrong, and am but a poor ſmall Morſel for ſuch a Stomach as yours; rather attack ſome larger Fowl, which may bring you more Credit, and a better Meal, and let me go. Ay! ſays the Hawk, perſuade me to it if you can: I have been upon the Watch all the Day long, and have not met with one Bit of any Thing, till I caught you; and now you would have me let you go, in Hopes of ſomething better, would you? Pray, who would be the Fool then?

The APPLICATION.

They who neglect the Opportunity of reaping a ſmall Advantage in Hopes they ſhall obtain a better, are far from acting upon a reaſonable and well adviſed Foundation. The Figure of Time is always drawn with a ſingle Lock of Hair hanging over his Forehead, and the Back Part of his Head bald; to put us in Mind, that we ſhould be ſure to lay hold of an Occaſion when it preſents itſelf to us; leſt afterwards we repent us of our Omiſſion and Folly, and would recover it when it is too late. It is a very weak Reaſon to give for our Refuſal of an Offer of Kindneſs, that we do it becauſe we deſire or deſerve a better: for it is Time enough to relinquiſh the ſmall Affair, when the great one comes, if ever it does come. But, ſuppoſing it ſhould not, how can we forgive ourſelves for letting any Thing ſlip through our Hand, by vainly gaping after ſomething elſe, which we never could obtain? He who has not been guilty of any of theſe Kinds of Errors, however poorly he may come off at laſt, has only the Malice of Fortune, or of *ſomebody elſe*, to charge with his ill Succeſs; and may applaud

applaud himſelf with ſome Comfort, in never having loſt an Opportunity, though ever ſo ſmall, of bettering and improving his Circumſtances. Unthinking People have oftentimes the Unhappineſs to fret and teaze themſelves with Retroſpects of this Kind; which they, who attend to the Buſineſs of Life as they ought, never have Occaſion to make.

FAB. LXV. *The* Fox *without a* Tail.

A FOX being caught in a Steel Trap, by his Tail, was glad to compound for his Eſcape with the Loſs of it; but upon coming abroad into the World, began to be ſo ſenſible of the Diſgrace ſuch a Defect would bring upon him, that he almoſt wiſhed he had died, rather than left it behind him. However, to make the beſt of a bad Matter, he formed a Project in his Head, to call an Aſſembly of the reſt of the Foxes, and propoſe it for their Imitation, as a Faſhion which would be very agreeable and becoming. *He did ſo*; and made a long Ha-

rangue

rangue upon the Unprofitableneſs of Tails in general, and endeavoured chiefly to ſhew the Awkwardneſs and Inconvenience of a Fox's Tail in particular; adding, that it would be both more graceful, and more expeditious, to be altogether without them; and that for his Part, what he had only imagined and conjectured before, he now found by Experience; for that he never enjoyed himſelf ſo well, and found himſelf ſo eaſy, as he had done ſince he cut off his Tail. He ſaid no more, but looked about with a briſk Air, to ſee what Proſelytes he had gained; when a ſly old Thief in the Company, who underſtood Trap, anſwered him, with a Leer, I believe you may have found a Conveniency in parting with your Tail, and when we are in the ſame Circumſtances, perhaps we may do ſo too.

The APPLICATION.

If Men were but generally as prudent as Foxes, they would not ſuffer ſo many ſilly Faſhions to obtain, as are daily brought in Vogue, for which ſcarce any Reaſon can be aſſigned beſides the Humour of ſome conceited vain Creature; unleſs, which is full as bad, they are intended to palliate ſome Defect in the Perſon that introduces them. The Petticoat of a whole Sex has been ſometimes ſwelled to ſuch a prodigious Extent, to ſcreen an Enormity, of which only one of them has been guilty. And it is no Wonder that *Alexander the Great* could bring a wry Neck into Faſhion in a Nation of Slaves, when we conſider what Power of this Nature ſome little inſignificant dapper Fellows have had among a free People.

FAB. LXVI. *The* Old Man *and* Death.

A Poor feeble old Man, who had crawled out into a neighbouring Wood to gather a few Sticks, had made up his Bundle, and laying it over his Shoulders, was trudging homeward with it; but, what with Age, and the Length of the Way, and the Weight of his Burden, he grew ſo faint and weak, that he ſunk under it; and, as he ſat on the Ground, called upon Death to come, once for all, and eaſe him of his Troubles. Death no ſooner heard him, but he came and demanded of him what he wanted. The poor old Creature, who little thought Death had been ſo near, and frighted almoſt out of his Senſes with his terrible Aſpect, anſwered him trembling, That having by Chance let his Bundle of Sticks fall, and being too infirm to get it up himſelf, he had made bold to call upon him to help him; that indeed, this was all he wanted at preſent; and that he hoped his Worſhip was not offended with him for the Liberty he had taken in ſo doing.

The

The APPLICATION.

This Fable gives us a lively Repreſentation of the general Behaviour of Mankind towards that grim King of Terrors, Death. Such Liberties do they take with him behind his Back, that upon every little croſs Accident which happens in their Way, Death is immediately called upon; and they even wiſh it might be lawful for them to finiſh by their own Hands a Life ſo odious, ſo perpetually tormenting and vexatious. When, let but Death only offer to make his Appearance, and the very Senſe of his near Approach almoſt does the Buſineſs: Oh, then all they want is a little longer Life; and they would be glad to come off ſo well as to have their old Burden laid upon their Shoulders again. One may well conclude what an utter Averſion they, who are in Youth, Health, and Vigor of Body, have to Dying, when Age, Poverty, and Wretchedneſs, are not ſufficient to reconcile us to the Thought.

FAB. LXVII. *The* Lion *in* Love.

THE Lion, by Chance, ſaw a fair Maid, the Foreſter's Daughter, as ſhe was tripping over a Lawn, and fell in Love with her. Nay, ſo violent

wa

is his Paſſion, that he could not live unleſs he ade her his own; ſo that without any more Delay, broke his Mind to the Father, and demanded the amſel for his Wife. The Man, as odd as the Proſal ſeemed at firſt, yet ſoon recollected, that by comying, he might get the Lion into his Power; but, refuſing him, ſhould only exaſperate and provoke is Rage. Therefore he conſented; but told him it uſt be upon theſe Conditions: That conſidering the irl was young and tender, he muſt agree to let his eeth be plucked out, and his Claws cut off, leſt he ould hurt her, or at leaſt frighten her with the Aprehenſion of them. The Lion was too much in ove to heſitate; but was no ſooner deprived of his eeth and Claws, than the treacherous Foreſter atacked him with a huge Club, and knocked his Brains ut.

The APPLICATION.

Of all the ill Conſequences that may attend that blind Paſſion, Love, ſeldom any prove ſo fatal as that one of its drawing People into a ſudden and ill-concerted Marriage. They commit a raſh Action in the Midſt of a Fit of Madneſs, of which, as ſoon as they come to themſelves, they may find Reaſon to repent as long as they live. Many an unthinking young Fellow has been treated as much like a Savage in this Reſpect, as the Lion in the Fable. He, perhaps, had nothing valuable belonging to him, but his Eſtate, and the Writings which made his Title to it; and if he is ſo far captivated, as to be perſuaded to part with theſe, his Teeth and his Claws are gone, and he lies entirely at the Mercy of Madam and her Relations. All the Favour he is to expect after this, is from the accidental Goodneſs of the Family he falls into; which, if it happen to be of a particular Strain, will not fail to keep him in a diſtant Subjection, after they have ſtripped him of all his Power. Nothing but a true Friendſhip, and a mutual Intereſt, can keep up reciprocal Love betwixt

twixt the conjugal Pair; and when that is wanting, and nothing but Contempt and Averſion remain to ſupply the Place, Matrimony becomes a downright State of Enmity and Hoſtility: And what a miſerable Caſe he muſt be in, who has put himſelf and his whole Power into the Hands of his Enemy, let thoſe conſider, who, while they are in their ſober Senſes, abhor the Thoughts of being betrayed into their Ruin, by following the Impulſe of a blind unheeding Paſſion.

FAB. LXVIII. *The* Lioneſs *and the* Fox.

THE Lioneſs and the Fox meeting together, fell into Diſcourſe, and the Converſation turning upon the Breeding and the Fruitfulneſs of ſome living Creatures above others, the Fox could not forbear taking the Opportunity of obſerving to the Lioneſs, that for her Part, ſhe thought Foxes were as happy in that Reſpect as almoſt any other Creatures; for that they bred conſtantly once a Year, if not oftener, and always had a good Litter of Cubs at every Birth: And yet, ſays ſhe, there are thoſe who are never delivered of more than one at a Time, and

and that perhaps not above once or twice thro' their whole Life, who hold up their Noſes, and value themſelves ſo much upon it, that they think all other Creatures beneath them, and ſcarce worthy to be ſpoken to. The Lioneſs, who all the while perceived at whom this Reflection pointed, was fired with Reſentment, and with a good deal of Vehemence replied: What you have obſerved may be true, and that not without Reaſon. You produce a great many at a Litter, and often; but what are they? Foxes. I indeed have but one at a Time, but you ſhould remember that this one is a Lion.

The APPLICATION.

Our Productions, of whatſoever Kind, are not to be eſteemed ſo much by the Quantity as the Quality of them. It is not being employed much, but well, and to the Purpoſe, which makes us uſeful to the Age we live in, and celebrated by thoſe which are to come. As it is a Misfortune to the Countries which are infeſted with them, for Foxes and other Vermin to multiply; ſo, one cannot help throwing out a melancholy Reflection, when one ſees ſome Particulars of the Human Kind increaſe ſo faſt as they do. But the moſt obvious Meaning of this Fable, is the Hint it gives us in Relation to Authors. Theſe Gentlemen ſhould never attempt to raiſe themſelves a Reputation, by enumerating a Catalogue of their Productions. Since there is more Glory in having written one tolerable Piece, than a thouſand indifferent ones. And whoever has had the good Fortune to please in one Performance of this Kind, ſhould be very cautious how he ventures his Reputation in a ſecond.

FAB. LXIX. *The* Stag *and the* Fawn.

A STAG, grown old and miſchievous, was, according to Cuſtom, ſtamping with his Foot, making Offers with his Head, and bellowing ſo terribly, that the whole Herd quaked for fear of him: When, one of the little Fawns coming up, addreſſed him to this Purpoſe: Pray, what is the Reaſon that you, who are ſo ſtout and formidable at all other Times, if you do but hear the Cry of the Hounds, are ready to fly out of your Skin for Fear? What you obſerve is true, replied the Stag, though I know not how to account for it: I am indeed vigorous and able enough, I think, to make my Party good any where, and often reſolve with myſelf, that nothing ſhall ever diſmay my Courage for the future: But, alas! I no ſooner hear the Voice of a Hound, but all my Spirits fail me, and I cannot help making off as faſt as ever my Legs can carry me.

The

The APPLICATION.

This is the Caſe of many a cowardly Bully in the World. He is diſpoſed to be imperious and tyrannical, and to inſult his Companions, and takes all Opportunities of acting according to his Inclinations; but yet is cautious where he makes his Haunts, and takes Care to have to do only with a Herd of raſcally People, as vile and mean as himſelf. A Man of Courage quaſhes him with a Word; and he who has threatened Death in every Sentence, for a Twelvemonth together, to thoſe whom he knew it would affright, at the very Frown of an intrepid Man, has leapt out of a Window. It is no unpleaſant Sight, to be preſent when any of theſe Gentlemen happen to be diſarmed of their Terror before the Face of their humble Admirers: There is a ſtrange, boiſterous Struggle, betwixt Fear, Shame, and Revenge, which blinds them with Confuſion, and though they would fain exert a little Courage, and ſhew themſelves Men, yet, they know not how, there is ſomething within which will not ſuffer them to do it. The Predominance of Nature will ſhew itſelf upon Occaſion, in its true Colours, through all the Diſguiſes which artful Men endeavour to throw over it. Cowardice, particularly, gives us but the more Suſpicion, when it would conceal itſelf under an affected Fierceneſs; as they, who would ſmother an ill Smell by a Cloud of Perfume, are imagined to be but the more offenſive. When we have done all, Nature will remain what ſhe was, and ſhew herſelf whenever ſhe is called up; therefore whatever we do in Contradiction to her Laws is ſo forced and affected, that it muſt needs expoſe, and make us ridiculous. We talk Nonſenſe when we would argue againſt it; like *Teague*, who being aſked, why he fled from his Colours? ſaid, his Heart was as good as any in the Regiment, but proteſted his cowardly Legs would run away with him, whatever he could do.

FAB. LXX.

The Young Man *and the* Swallow.

A Prodigal young Spendthrift, who had waſted his whole Patrimony in Taverns and Gaming-Houſes, among lewd, idle Company, was taking a melancholy Walk near a Brook. It was in the Month of *January*; and happened to be one of thoſe warm ſunſhiny Days which ſometimes ſhine upon us even in that winterly Seaſon of the Year; and to make it the more flattering, a Swallow, which had made his Appearance, by Miſtake, too ſoon, flew ſkimming along upon the Surface of the Water. The giddy Youth obſerving this, without any farther Conſideration, concluded that Summer was now come, and that he ſhould have little or no Occaſion for Clothes, ſo went and pawned them at the Broker's, and ventured the Money for one Stake more, among his ſharping Companions. When this too was gone the ſame Way with the Reſt, he took another ſolitary Walk in the ſame Place as before.

But

But the Weather being ſevere and froſty, had made every Thing look with an Aſpect very different from what it did before; the Brook was quite frozen over, and the poor Swallow lay dead upon the Bank of it: The very Sight of which cooled the young Spark's Brains; and coming to a Kind of Senſe of his Miſery, he reproached the deceaſed Bird, as the Author of all his Misfortunes: Ah, Wretch that thou wert! ſays he, thou haſt undone both thyſelf and me, who was ſo credulous as to depend upon thee.

The APPLICATION.

They who frequent Taverns and Gaming-Houſes, and keep bad Company, ſhould not wonder if they are reduced, in a very ſmall Time, to Penury and Want. The wretched young Fellows, who once addict themſelves to ſuch a ſcandalous Kind of Life, ſcarce think of, or attend to any one Thing beſides. They ſeem to have nothing elſe in their Heads, but how they may ſquander what they have got, and where they may get more when that is gone. They do not make the ſame Uſe of their Reaſon that other People do; but, like the jaundiced Eye, view every Thing in that falſe-Light in which their Diſtemper and Debauchery repreſent it. The Young Man in the Fable gives us a pretty Example of this; he ſees a Swallow in the Midſt of Winter, and inſtead of being ſurpriſed at it, as a very irregular and extraordinary Thing, concludes from thence that it is Summer, as if he had never thought before about the Seaſon. Well, the Reſult of this wiſe Concluſion is of a Piece with the Concluſion itſelf; if it is Summer, he ſhall not want ſo many Clothes, therefore he ſells them: For what? More Money to ſquander away; as if (had his Obſervation been juſt) Summer would have laſted all the Year round. But the true Reſult and Concluſion of all this is: When both his Money and Clothes are irrecoverably gone, he comes to his right Senſes; is ready to periſh with Hunger, to ſtarve with Cold, and to tear his own Fleſh with Remorſe and Vexation at his former Stupidity.

FAB. LXXI. *The* Angler *and the* Little Fiſh.

A Man was angling in a River, and caught a ſmall Pearch; which, as he was taking off the Hook, and going to put into his Baſket, opened his Mouth, and began to implore his Pity, begging that he would throw it into the River again. Upon the Man's demanding, What Reaſon he had to expect ſuch a Favour? Why, ſays the Fiſh, becauſe, at preſent, I am but young and little, and conſequently not ſo well worth your while, as I ſhall be, if you take me ſome Time hence, when I am grown larger. That may be, replies the Man; but I am not one of thoſe Fools who quit a Certainty in Expectation of an Uncertainty.

The APPLICATION.

This Fable points much the ſame Way as the Sixty-fourth, ſo that one Moral may very well ſerve for both. But the Leſſon they teach is ſo uſeful and inſtructive, that a Repetition of it is by no Means ſuperfluous. The Precept which they would inſtil into us is, never to let ſlip the preſent Opportunity, but to ſecure to ourſelves *every little* Advantage, juſt in the Nick that it offers, without

without a vain Reliance upon, and fruitleſs Expectation of ſomething better in Time to come. We may cheer up our Spirits with hoping for that which we cannot at preſent obtain; but at the ſame Time, let us be ſure we give no Occaſion of condemning ourſelves for omitting any Thing which it was in our Power to ſecure.

FAB. LXXII. *The* Aſs *and the* Lion Hunting.

THE Lion took a Fancy to hunt in Company with the Aſs; and to make him the more uſeful, gave him Inſtructions to hide himſelf in a Thicket, and then to bray in the moſt frightful Manner that he could poſſibly contrive. By this Means, ſays he, you will rouſe all the Beaſts within the Hearing of you; while I ſtand at the Outlets, and take them as they are making off. This wa done; and the Stratagem took Effect accordingly. The Aſs brayed moſt hideouſly; and the timorous Beaſts, not knowing what to make of it, began to ſcour off as faſt as they could; when the Lion, who was poſted at a proper Avenue, ſeized and devoured them, as he pleaſed. Having got his Belly full, he called out to the Aſs, and bid him leave off, telling him,

he had done enough. Upon this, the lop-eared Brute came out of his Ambuſh, and approaching the Lion, aſked him, with an Air of Conceit, how he liked his Performance? Prodigiouſly! ſays he; you did it ſo well, that I proteſt, had I not known your Nature and Temper, I might have been frighted myſelf.

The APPLICATION.

A bragging cowardly Fellow may impoſe upon People that do not know him; but is the greateſt Jeſt imaginable to thoſe that do. There are many Men, who appear very terrible and big in their Manner of expreſſing themſelves, and, if you could be perſuaded to take their own Word for it, are perfect Lions; who, if one takes the Pains to enquire a little into their true Nature, are as arrant Aſſes as ever brayed.

FAB. LXXIII. *The* Senſible Aſs.

AN old Fellow was feeding an Aſs in a fine green Meadow; and being alarmed with the ſudden Approach of the Enemy, was impatient with the Aſs to put himſelf forward, and fly with all the Speed that *he was able.* The Aſs aſked him, Whether or no he thought

ıought the Enemy would clap two Pair of Panniers ɒon his Back? The Man ſaid, No, there was no ear of that. Why then, ſays the Aſs, I will not ſtir a Inch; for what is it to me who my Maſter is, ſince ſhall but carry my Panniers, as uſual.

The APPLICATION.

This Fable ſhews us, how much in the Wrong the ɔorer ſort of People moſt commonly are, when they are nder any Concern about the Revolutions of a Govern- ent. All the Alteration which they can feel, is, per- ɑps, in the Name of their Sovereign, or ſome ſuch im- ɔrtant Trifle: But they cannot well be poorer, or made) work harder than they did before. And yet how are ıey ſometimes impoſed upon, and drawn in by the Ar- tices of a few miſtaken or deſigning Men, to foment actions and raiſe Rebellions, in Caſes where they can t nothing by the Succeſs; but if they miſcarry, are in anger of ſuffering an ignominious untimely Death.

FAB. LXXIV. *The* Boaſting Traveller.

ONE who had been abroad, at his Return Home again, was giving an Account of his Travels; id, among other Places, ſaid he had been at *Rhodes*,

fection told them, That he ſhould like to have them both look in the Glaſs every Day; to the Intent that you, ſays he to the Boy, if you think that Face of yours handſome, may not diſgrace and ſpoil it by an ugly Temper, and a foul Behaviour. You, ſays he, ſpeaking to the Girl, that you may make up for the Defects of your Perſon, if there be any, by the Sweetneſs of your Manners, and the Agreeableneſs of your Converſation.

The APPLICATION.

There is ſcarce any Thing we ſee in the World, eſpecially what belongs to, and hangs about our own Perſon, but is capable of affording us Matter for ſome ſerious and uſeful Conſideration. And this Fable, notwithſtanding the Scene of it is laid at the very Beginning and Entrance of Life, yet utters a Doctrine worthy the Attention of every Stage and Degree thereof, from the Child to the old Man. Let each of us take a Glaſs, and view himſelf conſiderately. He that is vain, and ſelf-conceited, will find Beauties in every Feature, and his whole Shape will be without Fault. Let it be ſo; yet, if he would be complete, he muſt take Care that the inward Man does not detract from and diſgrace the outward; that the Depravity of his Manners does not ſpoil his Face, nor the Wrongneſs of his Behaviour diſtort his Limbs; or, which is the ſame Thing, make his whole Perſon odious and deteſtable to the Eye of his Beholders. Is any one modeſt in this Reſpect, and deficient of himſelf? Or has he indeed Blemiſhes and Imperfections, which may depreciate him in the Sight of Mankind? Let him ſtrive to improve the Faculties of the Mind, where perhaps Nature has not cramped him; and to excell in the Beauties of a good Temper and an agreeable Converſation, the Charms of which are ſo much more laſting and unalterably endearing, than thoſe of the other Sort. They who are beautiful in Perſon have this peculiar Advantage, that with a moderate Regard to Complaiſance and Good Manners,

Manners, they beſpeak every one's Opinion in their Favour. But then, be the Outſide of a Man ever ſo rough and uncouth, if his acquired Accompliſhments are but ſweet and engaging, how eaſily do we overlook the reſt, and value him, like an oriental Jewel, not by a glittering Outſide, which is common to baſer Stones, but by his intrinſic Worth, his bright Imagination, his clear Reaſon, and the tranſparent Sincerity of his honeſt Heart.

FAB. LXXVI. *The* Collier *and the* Fuller.

THE Collier and the Fuller being old Acquaintances, happened upon a Time to meet together; and the latter, being ill-provided with a Habitation, was invited by the former to come and live in the ſame Houſe with him. I thank you, my dear Friend, replies the Fuller, for your kind Offer, but it cannot be: For if I were to dwell with you, whatever I ſhould take Pains to ſcour and make clean in the Morning, the Duſt of you and your Coals would blacken and defile, as bad as ever, before Night.

The

The APPLICATION.

It is of no ſmall Importance in Life to be cautious what Company we keep, and with whom we enter into Friendſhips: For though we are ever ſo well diſpoſed ourſelves, and happen to be ever ſo free from Vice and Debauchery, yet, if thoſe with whom we frequently converſe are engaged in a lewd, wicked Courſe, it will be almoſt impoſſible for us to eſcape being drawn in with them. If we are truly wiſe, and would ſhun thoſe *Syren* Rocks of Pleaſure, upon which ſo many have ſplit before us, we ſhould forbid ourſelves all Manner of Commerce and Correſpondence with thoſe who are ſteering a Courſe, which Reaſon tells us is not only not for our Advantage, but would end in our Deſtruction. All the Virtue we can boaſt of will not be ſufficient to inſure us, if we embark in bad Company: For though our Philoſophy were ſuch, as we could preſerve ourſelves from being tainted and infected with their Manners, yet their Character would twiſt and entwine itſelf along with ours, in ſo intricate a Fold, that the World would not take the Trouble to unravel and ſeparate them. Reputations are of a ſubtle inſinuating Texture, like Water; that which is derived from the cleareſt Spring, if it chances to mix with a foul Current, runs on, undiſtinguiſhed, in one muddy Stream, for the future, and muſt for ever partake of the Colour and Condition of its Aſſociate.

FAB.

FAB. LXXVII.

The Fox *and the* Vizor-Maſk.

A FOX, being in a Shop where Vizor-Maſks were ſold, laid his Foot upon one of them, and conſidering it awhile attentively, at laſt broke out into this Exclamation: Bleſs me! ſays he, what a handſome goodly Figure this makes! What Pity is it that it ſhould want Brains!

The APPLICATION.

This is levelled at that numerous Part of Mankind, who, out of their ample Fortunes, take Care to accompliſh themſelves with every Thing but Common-Senſe. In ſhort, the whole World is a Maſquerade; and a Man of a tolerable Talent for Obſervation may entertain himſelf as well in the mixed Aſſemblies he meets with in Life, as at the moſt magnificent and expenſive Revels provided and ordered for that Purpoſe. Many of the Faces one meets with among the gay frolick Part of our *Species*, if ſearched for Brains, would appear as arrant Vizors as *that in the Fable.*

FAB.

FAB. LXXVIII. *The* Two Frogs.

ONE hot ſultry Summer, the Lakes and Ponds being almoſt every where dried up, a Couple of Frogs agreed to travel together in Search of Water. At laſt they came to a deep Well, and ſitting upon the Brink of it, began to conſult whether they ſhould leap in or no. One of them was for it; urging, that there was Plenty of clear Spring Water, and no Danger of being diſturbed. Well, ſays the other, all this may be true; and yet I cannot come into your Opinion for my Life; for, if the Water ſhould happen to dry up here too, how ſhould we get out again?

The APPLICATION.

The Moral of this Fable is intended to put us in Mind *to look before we leap.* That we ſhould not undertake any Action of Importance, without conſidering firſt, what the Event of it is like to prove, and how we ſhall be able to come off upon ſuch and ſuch Proviſos. A good General does not think he diminiſhes any Thing *of his Character*, when he looks forward beyond the main

main Action, and concerts Meaſures, in caſe there ſhould be Occaſion, for a ſafe Retreat. How many unfortunate Matches are ſtruck up every Day for want of this wholeſome Conſideration! Profuſe Living, and extravagant Gaming, both which terminates in the Ruin of thoſe that follow them, are moſtly owing to a Neglect of this Precaution. Wicked Counſellors adviſe, and ignorant Princes execute thoſe Things, which afterwards they often dearly repent. Wars are begun by this blind Stupidity, from which a State is not able to extricate itſelf, with either Honour or Safety; and Projects are encouraged by the raſh Acceſſion of thoſe, who never conſidered how they were to get out, till they had plunged themſelves irrecoverably into them.

FAB. LXXIX. *The* Covetous Man.

A Poor Covetous Wretch, who had ſcraped together a good Parcel of Money, went and dug a Hole in one of his Fields, and hid it. The great Pleaſure of his Life was to go and look upon this Treaſure, once a Day, at leaſt; which one of his Servants obſerving, and gueſſing there was ſomething more than *ordinary in* the Place, came at Night, found it,

it, and carried it off. The next Day, returning as uſual to the Scene of his Delight, and perceiving it had been raviſhed away from him, he tore his Hair for Grief, and uttered the doleful Complants of his Deſpair to the Woods and Meadows. At laſt, a Neighbour of his, who knew his Temper, overhearing him, and being informed of the Occaſion of his Sorrow, Chear up, Man! ſays he, thou haſt loſt nothing: There is the Hole for thee to go and peep at ſtill; and if thou canſt but fancy thy Money there, it will do juſt as well.

The APPLICATION.

Of all the Appetites to which Human Nature is ſubject, none is ſo laſting, ſo ſtrong, and at the ſame Time ſo unaccountable as that of Avarice. Our other Deſires generally cool and ſlacken at the Approach of Old Age; but this flouriſhes under grey Hairs, and triumphs amidſt Impotence and Infirmity. All our other Longings have ſomething to be ſaid in Excuſe for them, let them be at what Time of Life ſoever. But it is above Reaſon, and therefore truly incomprehenſible, why a Man ſhould be paſſionately fond of Money, only for the Sake of gazing upon it. His Treaſure is as uſeleſs to him as a Heap of Oyſter-Shells; for though he knows how many ſubſtantial Pleaſures it is able to procure, yet he dares not touch it; and is as deſtitute of Money, to all Intents and Purpoſes, as the Man who is not worth a Groat. This is the true State of a covetous Perſon; to which one of that Fraternity may poſſibly make this Reply, that when we have ſaid all, ſince Pleaſure is the grand Aim of Life, if there ariſes a Delight to ſome particular Perſons from the bare Poſſeſſion of Riches, though they do not, nor ever intend to make Uſe of them, we may be puzzled how to account for it, and think it very ſtrange, but ought not abſolutely to condemn the Men who thus cloſely, but innocently, purſue what they eſteem the greateſt Happineſs. True; People would be in the Wrong to paint Covetouſneſs in ſuch odious Colours were it but compatible with Innocence.

ce. But here ariſes the Miſchief, a truly covetous
will ſtick at nothing to attain his Ends; and, when
Avarice takes the Field, Honeſty, Charity, Huma-
, and, to be brief, every Virtue which oppoſes it, is
to be put to the Rout.

FAB. LXXX.

The Eagle, *the* Cat, *and the* Sow.

N Eagle had built her Neſt upon the top Branches
of an old Oak. A wild Cat inhabited a Hole
the Middle; and in the hollow Part at the Bot-
was a Sow, with a whole Litter of Pigs. A
py Neighbourhood, and might long have conti-
d ſo, had it not been for the wicked Inſinuations
the deſigning Cat. For, firſt of all, up ſhe crept
he Eagle; and, good Neighbour, ſays ſhe, we
l be all undone: That filthy Sow yonder does
hing but lie routing at the Foot of the Tree, and
ſuſpect, intends to grub it up, that ſhe may the
e eaſily come at our young Ones. For my Part,
ill take Care of my own Concerns; you may do as
pleaſe, but I will watch her Motions, though I
ſtay

ſtay at Home this Month for it. When ſhe had ſaid this, which could not fail of putting the Eagle into a great Fright, down ſhe went, and made a Viſit to the Sow at the Bottom; and, putting on a ſorrowful Face, I hope, ſays ſhe, you do not intend to go abroad To-day? Why not? ſays the Sow. Nay, replies the other, you may do as you pleaſe; but I overheard the Eagle tell her young Ones, that ſhe would treat them with a Pig, the firſt Time ſhe ſaw you go out; and I am not ſure but ſhe may take up with a Kitten in the mean Time; ſo, Good-morrow to you; you will excuſe me, I muſt go and take Care of the little Folks at Home. Away ſhe went accordingly; and, by contriving to ſteal out ſoftly a Nights for her Prey, and to ſtand watching and peeping all Day at her Hole, as under great Concern, ſhe made ſuch an Impreſſion upon the Eagle and the Sow, that neither of them dared venture abroad for Fear of the other. The Conſequence of which was, that themſelves, and their young Ones, in a little Time, were all ſtarved, and made Prizes of, by the treacherous Cat and her Kittens.

The APPLICATION.

This ſhews us the ill Conſequence which may attend the giving Ear to a goſſiping double-tongued Neighbour. The Miſchiefs occaſioned by ſuch a Credulity are innumerable, and too notorious not to be obſerved every where. Many ſociable, well-diſpoſed Families, have been blown up into a perpetual Diſcord and Averſion to each other, by one of theſe wicked Go-betweens. So that, whoever would thoroughly acquit himſelf of the Imputation of being a bad Neighbour, ſhould guard himſelf both againſt receiving ill Impreſſions by Hearſay, and uttering his Opinion of others to thoſe inquiſitive Buſy-Bodies, who, in caſe of Scandal, can magnify a Gnat to the Size of a Camel, and ſwell a Molehill up to a Mountain.

FAB.

FAB. LXXXI. *The* Goat *and the* Lion.

THE Lion ſeeing a Goat upon a ſteep craggy Rock, where he could not come at him, aſked him, what Delight he could take to ſkip from one Precipice to another, all Day, and venture the breaking of his Neck every Moment: I wonder, ſays he, you will not come down, and feed on the Plain here, where there is ſuch Plenty of good Graſs, and fine ſweet Herbs. Why, replies the Goat, I cannot but ſay your Opinion is right; but you look ſo very hungry and deſigning, that to tell you the Truth, I do not care to venture my Perſon where you are.

The APPLICATION.

Advice, though good in itſelf, is to be ſuſpected, when it is given by a tricking ſelf-intereſted Man. Perhaps we ſhould take upon ourſelves, not only a very great but an unneceſſary Trouble, if we were to ſuſpect every Man w o goes to adviſe us: But this, however, is neceſſary, that when we have Reaſon to queſtion any one, in Point of Honour and Juſtice, we not only conſider well

Before

before we ſuffer ourſelves to be perſuaded by him, but even reſolve to have nothing to do in any Affair, where ſuch treacherous, ſlippery Sparks are concerned, if we can avoid it without much Inconvenience.

FAB. LXXXII. *The* Lion *and the* Frog.

THE Lion, hearing an odd Kind of a hollow Voice, and ſeeing nobody, ſtarted up: He liſtened again, and perceiving the Voice to continue, even trembled and quaked for Fear. At laſt, ſeeing a Frog crawl out of the Lake, and finding that the Noiſe he had heard, was nothing but the Croaking of that little Creature, he went up to it, and partly out of Anger, partly Contempt, ſpurned it to Pieces with his Feet.

The APPLICATION.

This Fable is a pretty Image of the vain Fears and empty Terrors with which our weak miſguided Nature is ſo apt to be alarmed and diſtracted. If we hear but ever ſo little Noiſe, which we are not able to account for immediately, nay, often before we give ourſelves Time to conſider about it, we are ſtruck with Fear, and labour

bour under a moſt unmanly, unreaſonable Trepidation; more eſpecially if the Alarm happens when we are alone, and in the Dark. Theſe Notions are ingrafted in our Minds very early; we ſuck them in with our Nurſe's Milk; and therefore it is the more difficult, when we are grown up, and aſhamed of them, to root them out of our Nature. But, in order to it, it is well worth our while to obſerve, that the moſt learned, the moſt ingenious, and candid Writers in all Ages, have ridiculed and exploded the Belief of ſuch Phantoms, as the weaker Part of Mankind are apt to be terrified with; intimating, that Goblins, Spectres, Apparitions, Fairies, Ghoſts, &c. were invented by Knaves to frighten the Fools with, Fear is a natural Paſſion; and its Uſe is, to put us upon our Guard againſt Danger, by alarming the Spirits. Now all Paſſions ſhould be kept in a State of Subjection; for though they are good uſeful Servants, yet, if once they get the better, they prove the moſt domineering Tyrants imaginable; nor do any of them treat us in ſo ſlaviſh and abject a Manner, as that of Fear. It unnerves and enfeebles our Limbs, precipitates or fetters our Underſtanding; and, at the ſame Time that it repreſents a Danger near at Hand, diſarms, and makes us incapable of defending ourſelves againſt it. This is the Caſe, even in reſpect of real Dangers, as Fire, Thieves, or violent Enemies: And, even in this Caſe, a Man of either Senſe or Honour would be aſhamed to be detected in ſuch a Weakneſs. But when the Cauſe of our Alarm is groundleſs, and ſubſiſts no where but in our own childiſh Imaginations, we ſhould not only take Care how we expoſe ourſelves upon that Account, but reſolve to man our Underſtanding with Reaſon and Fortitude enough to maintain it againſt the Attacks of every little imaginary Phantom. Even thoſe who have thoroughly reaſoned the Point, may yet retain ſomething of the old Woman in their Minds, which having taken Root too deep to be entirely plucked out, may ſometimes ſurprize them in an unguarded Moment, and make them ſtart like the Lion in the Fable: But then they preſently recollect themſelves, and, as he did, treat the Cauſe of their Deluſion with the utmoſt Contempt.

FAB.

FAB. LXXXIII.

The Fir-Tree *and the* Bramble.

A Tall ſtraight Fir Tree, that ſtood towering up in the Midſt of the Foreſt, was ſo proud of his Dignity and high Station, that he overlooked the little Shrubs which grew beneath him. A Bramble, being one of the inferior Throng, could by no Means brook this haughty Carriage, and therefore took him to taſk, and deſired to know what he meant by it. Becauſe, ſays the Fir-Tree, I look upon myſelf as the firſt Tree for Beauty and Rank, of any in the Foreſt: My Spring Top ſhoots up into the Clouds, and my Branches diſplay themſelves with a perpetual Beauty and Verdure; while you lie grovelling upon the Ground, liable to be cruſhed by every Foot that comes near you, and impoveriſhed by the luxurious Droppings which fall from my Leaves. All this may be true, replied the Bramble. But when the Woodman has marked you out for public Uſe, and the ſounding Axe comes to be applied to your Root, I am miſtaken if you will not be glad to change Conditions with the very worſt of us.

The

The APPLICATION.

If the Great were to reckon upon the Miſchiefs to which they are expoſed, and poor private Men conſider the Dangers which they many Times eſcape, purely by being ſo, notwithſtanding the ſeeming Difference there appears to be between them, it would be no ſuch eaſy Matter, as moſt People think it, to determine which Condition is the more preferable. A reaſonable Man would declare in Favour of the latter, without the leaſt Heſitation, as knowing upon what a ſteady and ſafe Security it is eſtabliſhed. For the higher a Man is exalted, the fairer Mark he gives, and the more unlikely he is to eſcape a Storm. What little Foundation, therefore, has the greateſt Favourite of Fortune, to behave himſelf with Inſolence to thoſe below him, whoſe Circumſtances, though he is ſo elated with Pride as to deſpiſe them, are, in the Eye of every prudent Man, more eligible than his own, and ſuch as he himſelf, when the Day of Account comes, will wiſh he had never exceeded? For as the Riches which many overgrown Great Ones call the Goods of Fortune, are ſeldom any other than the Goods of the Public, which they have impudently and felonioufly taken, ſo public Juſtice generally overtakes them in the End; and, whatever their Life may have been, their Death is as ignominious and unpitied, as that of the meaneſt and moſt obſcure Thief.

FAB. LXXXIV. *The* Bull *and the* Goat.

THE Bull, being purſued by the Lion, made towards the Cave, in which he deſigned to ſecure himſelf; but was oppoſed juſt at the Entrance by a Goat, who had got Poſſeſſion before him, and threatening a Kind of Defiance with his Horns, ſeemed reſolved to diſpute the Paſs with him. The Bull, who thought he had no Time to loſe in a Conteſt of this Nature, immediately made off again; but told the Goat, that it was not for Fear of him or his Defiances: For, ſays he, if the Lion were not ſo near, I would ſoon make you know the Difference between a Bull and a Goat.

The APPLICATION.

It is very inhumane to deny Succour and Comfort to People in Tribulation; but to inſult them, and to add to the Weight of their Misfortunes, is ſomething ſuperlatively brutiſh and cruel. There is, however, in the World

World a Sort of Wretches of this vile Temper, that wait for an Opportunity of aggravating their Neighbour's Affliction, and defer the Execution of their evil Inclinations until they can do it to the beſt Advantage. If any one labours under an expenſive Law-ſuit, leſt he ſhould eſcape from that, one of theſe Gentlemen will take Care to arreſt him in a ſecond Action; hoping, at leaſt, to keep him at Bay, while the more powerful Adverſary attacks him on the other Side. One cannot conſider this Temper, without obſerving ſomething remarkably cowardly in it: For theſe whiffling Antagoniſts never begin their Encounter, till they are ſure the Perſon they aim at is already over-matched.

FAB. LXXXV.

The Fowler *and the* Blackbird.

A Fowler was placing his Nets, and putting his Tackle in Order by the Side of a Copſe, when a Blackbird, who ſaw him, had the Curioſity to enquire what he was doing. Says he, I am building a Ci-

a City for you Birds to live in; and providi
with Meat, and all Manner of Conveniencie
you. Having ſaid this, he departed and hid
ſelf; and the Blackbird, believing the Words,
into the Nets, and was taken. But when the
came up to take hold of him, If this, ſays h
your Faith and Honeſty, and theſe the Cities
build, I am of Opinion, you will have but few
bitants.

The APPLICATION.

Methinks this Fowler acted a Part very like
which ſome Rulers of the People do, when they tell
that the Projects, which they have contrived with a
rate View, and for their own private Intereſts, ar
for the Benefit of all that come into them. And tc
the Blackbird truly ſpeaks, when he affirms, that
tors of ſuch Schemes will find but few to ſtick by
at the long run. We exclaim againſt it, as ſom
very baſe and diſhoneſt, when thoſe of a different N
and even our Enemies, break the Faith which they
publickly plighted, and tricked us out of our Prop
But what muſt we call it, when Governors them
circumvent their own People, and contrary to the
upon which they are admitted to govern, contrive
and Gins to catch and enſnare them in. Such Gov
may ſucceed in their Plot the firſt Time, but muſt
ſurpriſed, if thoſe who have once eſcaped their Clu
never have Opinion enough of them to truſt them i
future.

FAB. LXXXVI. Jupiter *and* Pallas.

ONCE upon a Time the Heathen Gods had a Mind to adopt, each a particular Tree, into their Patronage and Tuition. *Jupiter* choſe the Oak; *Venus* was pleaſed to name the Myrtle; *Apollo* pitched upon the Laurel; *Cybele* took the Pine, and *Hercules* the Poplar. *Pallas* being preſent, expreſſed her Admiration at their Fancy, in making choice of Trees that bore nothing. O, ſays *Jupiter*, the Reaſon of that is plain enough, for we would not be thought to diſpenſe our Favours with any mercenary View. You may do as you pleaſe, ſays ſhe, but let the Olive be my Tree; and I declare my Reaſon for chooſing it is, becauſe it bears Plenty of noble uſeful Fruit. Upon which, the Thunderer, putting on a ſerious compoſed Gravity, ſpoke thus to the Goddeſs: Indeed, Daughter, it is not without Juſtice that you are ſo celebrated for your Wiſdom; for unleſs ſome Benefit attends your Actions, to perform them only for the Sake of Glory, is but a ſilly Buſineſs.

The APPLICATION.

This Fable is to put us in Mind, that we ſhould intend ſomething uſeful and beneficial in all our Actions. To undertake Things with no other View, but that of empty Glory, whatever ſome curious Dreamers may fancy, is employing our Time after a very idle, fooliſh Manner. The Almighty created the World out of his infinite Goodneſs, for the Good of his Creatures; and not out of a Paſſion for Glory; which is a vain, ſilly, mean Principle. And when we talk of glorifying the Author of our Being, if we think reaſonably, we muſt mean ſhewing our Gratitude to him, by imitating this Goodneſs of his, as far as we are able, and endeavouring to make ſome Good or other the Aim of all our Undertakings. For if empty Glory be unworthy the Purſuit of a wiſe Man, how vaſtly improper muſt it be to make an Offering of it to an All-wiſe Deity.

FAB. LXXXVII. *The* Fox *and the* Bramble.

A FOX, hard-preſſed by the Hounds, was getting over a Hedge, but tore his Foot upon a Bramble which grew juſt in the Midſt of it; upon which he reproached the Bramble for his inhoſpitable Cruelty, in uſing a Stranger, which had fled to him for Protection, after ſuch a barbarous Manner. Yes, ſays the Bramble, you intended to have made me ſerve your Turn, I know; but take this Piece of Advice with you for the future, Never lay hold of a Bramble again, as you tender your ſweet Perſon; for laying hold, is a Privilege that belongs to us Brambles, and we do not care to let it go out of the Family.

The APPLICATION.

Impertinent People, who are moſt apt to take Liberties with others, are generally the moſt ſurpriſed, if they are retorted upon with any Severity; tho' they, of all People, have the leaſt Reaſon to expect Quarter. It cannot but be pleaſant to indifferent Spectators, when they ſee one of this Fraternity meet with his Match, and beaten at his own Weapons. He that is known to be an ill Man, may be hurt unpitied; his Misfortunes are

conferred upon him to the Satisfaction of him that occaſions them; and we do not look upon him as an Object of Pity, but an Example of Juſtice. This Fable has an Eye to a Moral which has been already drawn from ſome others; and adviſes us to be cautious whom we lay hold on, or meddle with, in too familiar a Way: For, thoſe who can lay hold again, and perhaps are better qualified for it than ourſelves, are carefully to be avoided.

FAB. LXXXVIII. *The* Cat *and the* Mice.

A Certain Houſe was much infeſted with Mice; but at laſt they got a Cat, who catched and eat every Day ſome of them. The Mice, finding their Numbers grow thin, conſulted what was beſt to be done for the Preſervation of the Public, from the Jaws of the devouring Cat. They debated, and came to this Reſolution, That no one ſhould go down below the upper Shelf. The Cat, obſerving the Mice no longer came down, as uſual, hungry, and diſappointed of her Prey, had Recourſe to this Stratagem; ſhe hung by her hinder Legs on a Peg which ſtuck in the Wall, and made as if ſhe had been dead, hoping by this Lure to intice the Mice

Mice to come down. She had not been in this Poſture long, before a cunning old Mouſe peeped over the Edge of the Shelf, and ſpoke thus: Aha, my good Friend, are you there? there may you be! I would not truſt myſelf with you, though your Skin were ſtuffed with Straw.

The APPLICATION.

Prudent Folks never truſt thoſe a ſecond Time, who have deceived them once. And, indeed, we cannot well be too cautious in following this Rule; for, upon Examination, we ſhall find, That moſt of the Misfortunes which befal us, proceed from our too great Credulity. They that know how to ſuſpect, without expoſing or hurting themſelves, till Honeſty comes to be more in Faſhion, can never ſuſpect too much.

FAB. LXXXIX.

The Fox *and the* Countryman.

A FOX being hard hunted, and having run a long Chace, was quite tired; at laſt he ſpied a Country Fellow in a Wood, to whom he applied

for Refuge, intreating that he would give him Leave to hide himſelf in his Cottage, till the Hounds were gone by. The Man conſented, and the Fox went and covered himſelf up cloſe in a Corner of the Hovel. Preſently the Hunters came up, and inquired of the Man, if he had ſeen the Fox. No, ſays he, I have not ſeen him indeed; But all the while he pointed with his Finger to the Place where the Fox was hid. However, the Hunters did not underſtand him, but called off their Hounds, and went another Way. Soon after, the Fox, creeping out of his Hole, was going to ſneak off; when the Man, calling after him, aſked him, if that was his Manners, to go away without thanking his Benefactor, to whoſe Fidelity he owed his Life. *Reynard*, who had peeped all the while, and ſeen what paſſed, anſwered, I know what Obligations I have to you well enough; and I aſſure you, if your Actions had but been agreeable to your Words, I ſhould have endeavoured, however incapable of it, to have returned you ſuitable Thanks.

The APPLICATION.

Sincerity is a moſt beautiful Virtue; but there are ſome, whoſe Natures are ſo poor ſpirited and cowardly, that they are not capable of exerting it. Indeed, unleſs a Man be ſteady and conſtant in all his Actions, he will hardly deſerve the Name of ſincere. An open Enemy, though more violent and terrible, is not, however, ſo odious and deteſtable as a falſe Friend. To pretend to keep another's Counſel, and appear in their Intereſt, while underhand we are giving Intelligence to their Enemies, is treacherous, knaviſh, and baſe. There are ſome People in the World very dextrous at this Kind of Defamation; and can, while they ſeem moſt vehement in the Commendation or Defence of a Friend, throw out a Hint which ſhall ſtab their Reputation deeper than the moſt malicious Weapon, brandiſhed at them in a public Manner, could have been capable of doing.

FAB.

FAB. XC. *A* Man *bit by a* Dog.

A MAN, who had been ſadly torn by a Dog, was adviſed by ſome old Woman, as a Cure, to dip a Piece of Bread in the Wound, and give it the Cur that bit him. He did ſo; and *Æſop* happening to paſs by juſt at the ſame Time, aſked him, what he meant by it; the Man informed him: Why then, ſays *Æſop*, do it as privately as you can, I beſeech you; for if the reſt of the Dogs of the Town were to ſee you, we ſhould all be eat up alive by them.

The APPLICATION.

Nothing contributes ſo much to the Increaſe of Roguery, as when the Undertakings of a Rogue are attended with Succeſs. If it were not for Fear of Puniſhment, a great Part of Mankind, who now make a Shift to keep themſelves honeſt, would appear great Villains: But if Criminals, inſtead of meeting with Puniſhments, were, by having been ſuch, to attain Honour and Preferment, our natural Inclinations to Miſchief would be improved, and we ſhould be wicked out of Emulation.

FAB. XCI. Fortune *and the* Boy.

A Boy was ſleeping by the Side of a Well. Fortune ſaw him, and came and waked him: Saying, Prythee, good Child, do not lie ſleeping here; for if you ſhould fall in, nobody would impute it to you, but lay all the Blame upon me, Fortune.

The APPLICATION.

Poor Fortune has a great deal thrown upon her indeed; and oftentimes very unjuſtly too. Thoſe of our Actions which are attended with Succeſs, though often owing to ſome Accident or other, we aſcribe, without any Scruple, to ſome particular Merit or good Quality in ourſelves; but when any of our Doings miſcarry, though probably through our own Inſufficiency or Neglect, all the ill Conſequence is imputed to Fortune, and we acquit ourſelves of having contributed any Thing towards it. The ſilleſt Part of each Sex, when they diſpoſe of themſelves indiſcreetly or diſadvantageouſly

ſly in Marriage, and have nothing elſe to ſay in
e, cry out, O there is a Fate in every Thing, and
is no reſiſting Fate, &c. But theſe People ſhould
Notice, that, as they have a very good Proverb
eir Side, in Relation to Fortune already, it is
unreaſonable in them to claim more than their
, and to aſcribe the ill Succeſs of their own fooliſh
iations to the Management of Fortune. Probably,
ſt Occaſion of confining the Smiles of Fortune to
e of this Stamp more particularly, might ariſe from
probability of their ſucceeding by any Art or right
ation of their own. And, therefore, by an oppoſite
the Wiſe and Induſtrious only ſhould be intitled to
ck, and have it in their Power to charge Fortune
very Loſs and Croſs which befals them; for if, when
ave concerted their Meaſures judiciouſly, and been
at and active in their Buſineſs, Matters refuſe ſtill to
r Expectation, they muſt be allowed to have very
Fortune: But Fools have not the leaſt Right to take
of this Handle.

FAB. XCII. *The* Mule.

A Mule, which was well fed, and worked little, grew fat and wanton, and friſked about very notably. And why ſhould not I run as well as the beſt of them? ſays he: It is well known, I had a Horſe to my Father, and a very good Racer he was. Soon after this, his Maſter took him out, and being upon urgent Buſineſs, whipped and ſpurred the Mule, to make him put forward; who beginning to tire upon the Road, changed his Note, and ſaid to himſelf, Ah! where is the Horſe's Blood you boaſted of but now? I am ſorry to ſay it, Friend, but indeed your worthy Sire was an Aſs, and not a Horſe.

The APPLICATION.

However high their Blood may beat, one may venture to affirm thoſe to be but Mongrels, and Aſſes in Reality, who make a Buſtle about their Genealogy. If ſome in the World ſhould be vain enough to think they can derive

derive their Pedigree from one of the old *Roman* Families, and being otherwiſe deſtitute of Merit, would fain draw ſome from thence; it might not be improper upon ſuch an Occaſion to put them in Mind, that *Romulus*, the firſt Founder of that People, was baſe-born, and the Body of his Subjects made up of Outlaws, Murderers, and Felons, the Scum and Off-ſcouring of the neighbouring Nations, and that they propagated their Deſcendants by Rapes. As a Man truly great ſhines ſufficiently bright of himſelf, without wanting to be emblazoned by a ſplendid Anceſtry; ſo they, whoſe Lives are eclipſed by Foulneſs or Obſcurity, inſtead of ſhewing to an Advantage, look but the darker for being placed in the ſame Line with their illuſtrious Forefathers.

FAB. XCIII. *The* Fox *and the* Ape.

ONCE upon a Time, the Beaſts were ſo void of Reaſon as to chuſe an Ape for their King. He had danced, and diverted them with playing antic Tricks, and truly nothing would ſerve, but they muſt anoint him their Sovereign. Accordingly crowned he was, and affected to look very wiſe and politic.

politic. But the Fox, vexed at his Heart to ſee his Fellow-Brutes act ſo fooliſhly, was reſolved the firſt Opportunity, to convince them of their ſorry Choice, and puniſh their Jackanapes of a King for his Preſumption. Soon after, ſpying a Trap in a Ditch, which was baited with a Piece of Fleſh, he went and informed the Ape of it, as a Treaſure, which, being found upon the Waſte, belonged to his Majeſty only. The Ape, dreaming nothing of the Matter, went very briſkly to take Poſſeſſion; but had no ſooner laid his Paws upon the Bait, than he was caught in the Trap; where, betwixt Shame and Anger, he began to reproach the Fox, calling him Rebel and Traitor, and threatening to be revenged of him: At all which *Reynard* laughed heartily; and going off, added, with a Sneer, You a King, and not underſtand Trap!

The APPLICATION.

A weak Man ſhould not aſpire to be a King; for if he were, in the End, it would prove as inconvenient to himſelf, as diſadvantageous to the Public. To be qualified for ſuch an Office, an Office of the laſt Importance to Mankind, the Perſon ſhould be of diſtinguiſhed Prudence, and moſt unblemiſhed Integrity; too honeſt to impoſe upon others, and too penetrating to be impoſed upon; thoroughly acquainted with the Laws and Genius of the Realm he is to govern; brave, but not paſſionate; good-natured, but not ſoft; aſpiring at juſt Eſteem; deſpiſing vain Glory; without Superſtition; without Hypocriſy. When Thrones have been filled by People of a different Turn from this, Hiſtories ſhew what a wretched Figure they always made; what Tools they were to particular Perſons, and what Plagues to their Subjects in general. They who ſtudied their Paſſions and entered into their Foibles, led them by the Noſe as they pleaſed; and took them off from the Guardianſhip of the Public, by ſome paltry Amuſement, that themſelves might have the better Opportunity to rifle and plunder it.

FAB. XCIV. *The* Mole *and her* Dam.

THE young Mole ſnuffed up her Noſe, and told her Dam, ſhe ſmelt an odd Kind of a Smell. By and by, O ſtrange! ſays ſhe, what a Noiſe there is in my Ears, as if ten Thouſand Paper-Mills were going. A little after ſhe was at it again. Look, look, what is that I ſee yonder? it is juſt like the Flame of a fiery Furnace. To whom the Dam replied, Prythee, Child, hold your idle Tongue; and if you would have us allow you any Senſe at all, do not affect to ſhew more than Nature has given you.

The APPLICATION.

It is wonderful that Affectation, that odious Quality, ſhould have been always ſo common and epidemical; ſince it is not more diſagreeable to others, than hurtful to the Perſon that wears it. By Affectation, we aim at being thought to poſſeſs ſome Accompliſhment which we have not, or at ſhewing what we have, in a conceited oſtentatious Manner. Now this we may be aſſured of, that among diſcerning People at leaſt, when we endea-

vour

vour at any Thing of this Kind, inſtead of ſucceeding in the Attempt, we detract from ſome real Poſſeſſion and make Qualities, that would otherwiſe paſs well enough, appear naufeous and fulſome. Is it not ridiculous to ſee an old battered Beau put himſelf to Pain, that he may appear to tread firm, and walk ſtrong and upright? A Man, defective in his Eyes, run againſt a Poſt, rather than confeſs he wants a Guide? And one that is deaf miſtaking every Thing you ſay, rather than you ſhould ſuſpect he cannot hear: Yet perhaps theſe Things are done every Day; and imitated, in ſome other Affectation, by the very People that laugh at them.

FAB. XCV. *The* Fox *and the* Boar.

THE Boar ſtood whetting his Tuſks againſt an old Tree. The Fox, who happened to come by at the ſame Time, aſked him why he made thoſe martial Preparations of whetting his Teeth, ſince there was no Enemy near, that he could perceive? That may be, Maſter *Reynard*, ſays the Boar; but we ſhould ſcour up our Arms while we have Leiſure, you know; for, in Time of Danger, we ſhall have ſomething elſe to do.

The APPLICATION.

He that is not idle when he is at Leiſure, may play th his Buſineſs. A diſcreet Man ſhould have a Reſerve every Thing that is neceſſary before-hand; that when e Time comes for him to make Uſe of them, he may not in a Hurry and a Confuſion. A wiſe General has not s Men to diſcipline, or his Ammunition to provide, when e Trumpet ſounds *To Arms*; but ſets apart his Times of ercife for one, and his Magazines for the other, in the lm Seaſon of Peace. We hope to live to a good old ge: Should we not then lay up a Store of Conveniencies ainſt that Time, when we ſhall be moſt in want of them, id leaſt able to procure them? We muſt die; nay, never art; we muſt. Are there not ſome neceſſary Things for to tranſact before we depart; at leaſt, ſome Trifle or ther for us to bequeath, which a ſudden Stroke may pre- nt us from doing? Sure there is. And if ſo, how inex- uſable ſhall we be, if we defer the Execution of it, till e Alarm come upon us. *I did not think of it*, is an Ex- reſſion unworthy a wiſe Man's Mouth, and was only in- ended for the Uſe of Fools.

FAB. XCVI.

The Old Woman *and the* Empty Caſk.

AN Old Woman ſaw an empty Caſk lying, from which there had been lately drawn a Piece of choice racy Palm Sack; the Spirit of which yet hung about the Veſſel, and the very Lee yielded a grateful cordial Scent. She applied her Noſe to the Bung-hole, and, ſnuffing very heartily for ſome Time, at laſt broke out into this Exclamation: Oh! the delicious Smell; how good, how charming good muſt you have been once, when your very Dregs are ſo agreeable and refreſhing?

The APPLICATION.

Phædrus was an old Man when he wrote his Fables, and this he applies to himſelf; intimating, what we ought to judge of his Youth, when his Old Age was capable of ſuch Productions. But ſure this is a Piece of *Vanity* that diminiſhes ſomething of the good Savour of

an agreeable old Man; and it had been handſomer to have left us to make the Application for him. It is, at once, a pleaſing and melancholy Idea, which is given us by the View of an old Man, or Woman, whoſe Converſation is reliſhing and agreeable. We cannot forbear repreſenting to ourſelves, how inexpreſſibly charming thoſe muſt have been in the Flower of Youth, whoſe Decay is capable of yielding us ſo much Pleaſure. Nor, at the ſame Time, can we help repining, that this Fountain of Delight is now almoſt dried up, and going to forſake us; and that the Seaſon in which it flowed in the greateſt Abundance, was ſo long before we were acquainted with the World. It is no difficult Matter to form a juſt Notion of what the Prime of any one's Life was, from the Spirit and Flavour which remain even in the laſt Dregs. Old Age, merely as ſuch, can never render a Perſon either contemptible or diſagreeable in the Eye of a reaſonable Man: But ſuch as we find People at that Time of Life, much the ſame they certainly were, in thoſe which they call their better Days. As they that can make themſelves agreeable, notwithſtanding the Diſadvantage of Old Age, muſt have been highly entertaining in the Vigour of Youth; ſo, whenever we meet with one in Years, whoſe Humour is unpleaſant, and Manners burdenſome, we may take it for granted, that even in the Prime of Youth, ſuch an one was troubleſome, impertinent, and unſociable.

FAB. XCVII. *The* Fowler *and the* Lark.

A Fowler ſet Snares to catch Larks in the open Field. A Lark was caught; and finding herſelf entangled, could not forbear lamenting her hard Fate. Ah! woe is me, ſays ſhe, what crime have I committed? I have taken neither Silver nor Gold, nor any Thing of Value; but muſt die for only eating a poor Grain of Wheat.

The APPLICATION.

The irregular Adminiſtration of Juſtice in the World, is indeed a very melancholy Subject to think of. A poor Fellow ſhall be hanged for ſtealing a Sheep, perhaps to keep his Family from ſtarving; while one, who is already great and opulent, ſhall, for that very Reaſon, think himſelf privileged to commit almoſt any Enormities. But it is neceſſary that a Shew and Form of Juſtice ſhould be kept up; otherwiſe, were People to be ever ſo great, and ſo ſucceſsful Rogues, they would not be able to keep Poſſeſſion of, and enjoy their Plunder. One of our Poets, in his Deſcription of a Court of Juſtice, calls it a Place,

Where

Where little Villains muſt ſubmit to Fate,
That great ones may enjoy the World in State.

What a ſad Thing it is to reflect (and the more ſad, becauſe not to be remedied) that a Man may rob the Public of Millions, and eſcape at laſt; when he that is taken picking a Pocket of five Shillings, unleſs he knows how to make a Friend, is ſure to ſwing for it!

FAB. XCVIII.

The Owl *and the* Graſhopper.

AN Owl ſat ſleeping in a Tree. But a Graſhopper who was ſinging beneath, would not let her be quiet, abuſing her with very indecent and uncivil Language; telling her ſhe was a ſcandalous Perſon, who plied a-nights to get her Living, and ſhut herſelf up all Day in a hollow Tree. The Owl deſired her to hold her Tongue and be quiet: Notwithſtanding which, ſhe was the more impertinent. She begged of her a ſecond Time to leave off; but all to no Purpoſe. The Owl, vexed at the Heart to find that all ſhe ſaid went for nothing, eaſt about to inveigle her by Stratagem. Well, ſays ſhe, ſince one muſt be kept awake, it is a Pleaſure, however,

however, to be kept awake by ſo agreeable a Voice; which, I muſt confeſs, is no ways inferior to the fineſt Harp. And, now I think of it, I have a Bottle of excellent Nectar, which my Miſtreſs *Pallas* gave me; if you have a Mind, I will give you a Dram to whet your Whiſtle. The Graſhopper, ready to die with Thirſt, and, at the ſame Time, pleaſed to be ſo complimented upon Account of her Voice, ſkipped up to the Place very briſkly; when the Owl, advancing to meet her, ſeized, and, without much Delay, made her a Sacrifice to her Revenge; ſecuring to herſelf, by the Death of her Enemy, a Poſſeſſion of that Quiet, which, during her Life-time, ſhe could not enjoy.

The APPLICATION.

Humanity, or what we underſtand by common Civility, is not more a neceſſary Duty, than it is eaſy to practiſe. The Man that is guilty of Ill-Manners, if he has been bred to know what is meant by Manners, muſt do Violence to himſelf, as well as to the Perſon he offends; and cannot be inhuman to others, without being cruel to his own Nature. It has been obſerved, in the Application to the Forty-ſeventh Fable, that People of captious Tempers being generally in the Wrong, in taking Things ill, which were never ſo intended, are likely to be but the more perſecuted, in order to be laughed out of their Folly; and that not unjuſtly. But we muſt take care to diſtinguiſh; and, when any Thing truly impertinent and troubleſome has been ſaid or done to another, not to repeat it becauſe he takes it ill, but immediately to deſiſt from it; eſpecially when he is ſo moderate as to make it his Requeſt two or three Times, before he proceeds openly to take his Courſe, and do himſelf Juſtice. This Point ſhould be well conſidered; for many Quarrels of very ill Conſequence have been occaſioned by a raſh unthinking Perſiſtance in the impertinent Humour before-mentioned. Some young People are fond of ſhewing their Wit and Intrepidity, and therefore take ſuch Occaſions to do it: And when a Friend

is peeviſh, (as one may have a private Cauſe for being ſo) they will not leave, till they have rallied him out of it; no, though he intreats them ever ſo gravely and earneſtly. Whereas, in Truth, we have no Right to be impertinent with one another to Extremity; and though there is no Law to puniſh ſuch Incivilities as I have been ſpeaking of, they will ſcarce fail of meeting with a deſerved and juſt Chaſtiſement, ſome Way or other.

FAB. XCIX. *The* One-eyed Doe.

A Doe, that had but one Eye, uſed to graze near the Sea, and that ſhe might be the more ſecure from Harm, ſhe kept her blind Side towards the Water, from whence ſhe had no Apprehenſion of Danger, and with the other ſurveyed the Country as ſhe fed. By this Vigilance and Precaution ſhe thought herſelf in the utmoſt Security; when a ſly Fellow, with two or three of his Companions, who had been poaching after her ſeveral Days to no Purpoſe, at laſt took a Boat, and fetching a Compaſs upon the Sea, came gently down upon her, and ſhot her. The Doe, in the Agonies of Death, breathed out this

doleful Complaint: O hard Fate! that I ſhould receive my Death's Wound from that Side whence I expected no Ill; and be ſafe in that Part where I looked for the moſt Danger.

The APPLICATION.

Life is ſo full of Accidents and Uncertainties, that, with all the Precaution we uſe, we can never be ſaid to be entirely free from Danger. And tho' there is but one Way for us to come into the World, the Paſſages to let us out of it are innumerable. So that we may guard ourſelves againſt the moſt viſible and threatening Ills as much as we pleaſe, but ſhall ſtill leave an unguarded Side to a thouſand latent Miſchiefs, which lie in Ambuſh round about us. The Moral, therefore, which ſuch a Reflection ſuggeſts to us, is to be neither too ſecure, nor too ſolicitous about the Safety of our Perſons; as it is impoſſible for us to be always out of Danger, ſo would it be unreaſonable and unmanly to be always in fear of that which it is not in our Power to prevent

FAB. C. *The* River Fiſh *and the* Sea Fiſh.

THE Waters of a River being mightily ſwelled by a great Flood, the Stream ran down with a violent Current, and by its rapid Force carried a hug

huge Barbel along with it into the Sea. This Freſh-water Spark was no ſooner come into a new Climate, but he began to give himſelf Airs, to talk big, and look with Contempt upon the Inhabitants of the Place. He boaſted, that he was of a better Country and Family than any among them, for which Reaſon they ought to give Place to him, and pay him Reſpect accordingly. A fine large Mullet, that happened to ſwim near him, and heard his inſolent Language, bid him hold his ſilly Tongue; for, if they ſhould be taken by Fiſhermen, and carried to Market, he would ſoon be convinced who ought to have the Preference: We, ſays he, ſhould be bought up, at any Price, for Tables of the firſt Quality, and you ſold to the Poor for little or nothing.

The APPLICATION.

It proceeds from a Want either of Senſe or Breeding, or both, when Foreigners ſpeak ſlightly of the Country they happen to be in, and cry up their own. It is indeed natural to have an Affection for one's own native Place; nor can we, perhaps, in our Mind, help preferring it before any other: But it is certainly both imprudent and unmannerly, to expreſs this in another Country, to People whoſe Opinion it muſt needs contradict, by the ſame Rule that it pleaſes our own. But, however, granting that there is a certain Difference between Countries, ſo as to make one greatly preferable, in the Generality of Opinions, to another, yet what has this to do with the Merit of particular Perſons? Or why ſhould any one value himſelf upon an Advantage over others, which is purely owing to Accident? It muſt be from ſome uſeful or agreeable Talent in ourſelves, that we are to merit the Eſteem of Mankind; and if we ſhine in a ſuperior Degree of Virtue or Wiſdom, whatever our native Air happened to be, virtuous and wiſe Men, of every Nation under Heaven, will pay us the Regard and the Acknowlegments we deſerve.

FAB. CI. *Æſop at* Play.

AN *Athenian*, one Day, found *Æſop* at Play with a Company of little Boys, at their childiſh Diverſions, and began to jeer and laugh at him for it. The old Fellow, who was too much a Wag himſelf, to ſuffer others to ridicule him, took a Bow, unſtrung, and laid it upon the Ground. Then calling the cenſorious *Athenian*, Now, Philoſopher, ſays he, expound the Riddle if you can, and tell us what the unſtrained Bow implies. The Man, after racking his Brains, and ſcratching his Pate about it a conſiderable Time, to no Purpoſe, at laſt gave it up, and declared he knew not what to make of it. Why, ſays *Æſop* laughing, if you keep a Bow always bent it will break preſently; but, if you let it go ſlack, it will be the fitter for Uſe when you want it.

The APPLICATION.

The Mind of Man is like a Bow in this Reſpect; for if it be always kept intent upon Buſineſs, it will either break, and be good for nothing, or loſe that Spring and Energy, which is required in one who would acquit himſelf with Credit. But Sports and Diverſions ſooth and ſlacken

ſlacken it, and keep it in a Condition to be exerted to the beſt Advantage upon Occaſion. It proceeds either from Pride, Ill nature, or Hypocriſy, when People cenſure and are offended at the Liberties which others uſe in thus relaxing their Minds. Sloth and Idleneſs, by which we neglect the Proſecution of our neceſſary Affairs, muſt be condemned by all Means; but thoſe who know how to diſpatch the proper Buſineſs of Life well and ſeaſonably enough, need be under no Apprehenſion of being ſurpriſed at their Diverſions, if they have nothing diſhoneſt in them. As theſe Amuſements ought to be allowed, becauſe they are proper, ſo it is no great Matter how they are followed; we may, if we like it, as well play with Children as Men; and rather, if we find they can divert us better, which is not very ſeldom the Caſe: Some Men and Women are uſeleſs and untractable in every Circumſtance of Life; and ſome Children ſo engaging and entertaining, with an agreeable undeſigned Mixture of Innocence and Cunning, that the Company of the latter is, many Times, the more preferable and diverting.

FAB. CII. *The* Jack-Daw *and the* Pigeons.

A Jack-Daw, obſerving that the Pigeons in a certain Dove-Cote lived well, and wanted for no-

thing, white-washed his Feathers, and endeavouring to look as much like a Dove as he could, went and lived among them. The Pigeons, not distinguishing him as long as he kept silent, forbore to give him any Disturbance. But at last he forgot his Character, and began to chatter; by which the Pigeons discovering what he was, flew upon him, and beat him away from the Meat, so that he was obliged to fly back to the Jack-Daws again. They, not knowing him in his discoloured Feathers, drove him away likewise: So that he who had endeavoured to be more than he had a Right to, was not permitted to be any Thing at all.

The APPLICATION.

The pretending to be of Principles which we are not, either out of Fear, or any Prospect of Advantage, is a very base, vile Thing; and whoever is guilty of it, deserves to meet with ill Treatment from all Sorts and Conditions of Men. But the best of it is, there is no Fear of such Counterfeits imposing upon the World long, in a Disguise so contrary to their own Nature: Let them but open their Mouths, and, like the Daw in the Fable, they immediately proclaim their Kind. If they should deceive for a while, by appearing in an unquestionable Place, or hanging out false Colours, yet, if touched upon the right String, they would be discovered in an Instant: For, when People are acting a wrong Part, their very Voice betrays them; they either cannot act their Part sufficiently, or they over act it: And, which ever is the Case, a Man of Discretion and Honour will be sure to distinguish, and to discountenance such pitiful Impostors.

FAB. CIII. *The* Sow *and the* Bitch.

A Sow and a Bitch happening to meet, a Debate aroſe betwixt them, concerning their Fruitfulneſs. The Bitch inſiſted upon it, that ſhe brought more at a Litter, and oftener, than any other four-legged Creature. Aye, ſays the Sow, you do indeed, but you are always in ſo much Haſte about it, that you bring your Puppies into the World blind.

The APPLICATION.

The more Haſte, the worſe Speed, is a moſt excellent Proverb, and worthy to be worn upon ſome conſpicuous Part of our Dreſs or Equipage, that it may give us a proper Check, when we go about any Thing of Importance; which otherwiſe we might be apt to purſue with too much Hurry and Precipitation. It is no Wonder our Productions ſhould come into the World blind, or lame, or otherwiſe defective, when by unnatural Methods we accelerate their Birth, and refuſe to let them go their full Time. And if a haſty Publication be ſuch a Crime,

what muſt it be to brag, and make Profeſſion of it in Prefaces and Dedications, as the Practice of ſome is? Sure ſuch Writers fancy the World will admire their Parts, when they endeavour thus to convince them how much they have wrote, and how little Time and Pains they have beſtowed upon it. But, however, the Adverſiſements and Hints they give us of this Kind, may be ſo far uſeful, as to induce us to take them at their Words, and ſpare ourſelves the Trouble of peruſing a Treatiſe, which they aſſure us beforehand is incorrect and faulty, through the Idleneſs, Impatience, or wilful Neglect of the Author.

FAB. CIV. *The* Sparrow *and the* Hare.

A Hare being ſeized by an Eagle, ſqueaked out in a moſt woful Manner. A Sparrow, that ſat upon a Tree juſt by, and ſaw it, could not forbear being unſeaſonably witty, but called out, and ſaid to the Hare: So ho! what, ſit there and be killed! Pr'ythee, up and away; I dare ſay, if you would but try, ſo ſwift a Creature as you are, would eaſily eſcape from the Eagle. As he was going on with his

his cruel Raillery, down came a Hawk, and ſnapped him up; and notwithſtanding his vain Cries and Lamentations, fell a devouring of him in an Inſtant. The Hare, who was juſt expiring, yet received Comfort from this Accident, even in the Agonies of Death; and addreſſing her laſt Words to the Sparrow, ſaid, You, who juſt now inſulted my Misfortunes with ſo much Security, as you thought, may pleaſe to ſhew us how well you can bear the like, now it has befallen you.

The APPLICATION.

Nothing is more impertinent than for People to be giving their Opinion and Advice, in Caſes, in which, were they to be their own, themſelves would be as much at a Loſs what to do. But ſo great an Itch have moſt Men to be Directors in the Affairs of others, either to ſhew the Superiority of their Underſtanding, or their own Security and Exemption from the Ills they would have removed, that they forwardly and conceitedly obtrude their Counſel, even at the Hazard of their own Safety and Reputation. There have been Inſtances of thoſe, who either officiouſly, or for the Jeſt's Sake, have ſpent much of their Time in reading Lectures of Economy to the reſt of the World; when, at the ſame Time, their own ill Huſbandry has been ſuch, that they were forced to quit their Dwellings, and take Lodgings; while their Goods were ſold to make a Compoſition for the Debts they owed to petty Tradeſmen. Without giving more Examples of this Kind, of which every one may furniſh himſelf with enough from his own Obſervation, we cannot but conclude, that none are greater Objects of Ridicule, than they who thus merrily aſſume a Character, which at the ſame Time, by ſome Incidents of their Life, they convince us of their being ſo unfit for.

FAB. CV. Cæſar *and the* Slave.

AS *Tiberius Cæſar* was upon a Progreſs to *Naples* once, he put in at a Houſe he had upon the Mountain *Miſenus*; which was built there by *Lucullus*, and commanded a near View of the *Tuſcan* Sea, having a diſtant Proſpect even of that of *Sicily*. Here, as he was walking in the Gardens and Wilderneſſes, of a moſt delightful Verdure, one of his domeſtic Slaves, which belonged to that Houſe, putting himſelf into a moſt alert Poſture and Dreſs, appeared in one of the Walks where the Emperor happened to be, ſprinkling the Ground with a Watering-Pot, in order to lay the Duſt; and this he did ſo officiouſly, that he was taken Notice of, and even laughed at; for he ran through private Allies and Turnings, from one Walk to another; ſo that, wherever the Emperor went, he ſtill found this Fellow mighty buſy with his Watering-Pot. But at laſt, his Deſign being diſcovered, which was, that he fancied *Cæſar* would be ſo touched with this Diligence of his, as to make him free; (Part of which Ceremony conſiſted in giving the Slave a gentle Stroke on one Side

Side of his Face) his Imperial Majeſty, being diſpoſed to be merry, called him to him; and when the Man came up, full of joyful Expectations of his Liberty, Hark you, Friend, ſays he, I have obſerved that you have been very buſy a great while; but it was impertinently buſy, in officiouſly meddling where you had nothing to do, while you might have employed your Time better elſewhere; and therefore I muſt be ſo free as to tell you, that you have miſtaken your Man; I cannot afford a Box of the Ear, at ſo low a Price as you bid for it.

The APPLICATION.

Phædrus tells us, upon his Word, that this is a true Story; and that he wrote it for the Sake of a Set of induſtrious idle Gentlemen at *Rome*, who were haraſſed and fatigued with a daily Succeſſion of Care and Trouble, becauſe they had nothing to do; always in a Hurry, but without Buſineſs; buſy, but to no Purpoſe; labouring under a voluntary Neceſſity; and taking Abundance of Pains to ſhew they were good for nothing. But what great Town or City is ſo entirely free from this Sect, as to render the Moral of this Fable uſeleſs any where? for it points to all thoſe officious good-natured People, who are eternally running up and down to ſerve their Friends, without doing them any good; who by a Complaiſance wrong-judged, or ill-applied, diſpleaſe, while they endeavour to oblige, and are never doing leſs to the Purpoſe, than when they are moſt employed. How many are there who think themſelves entitled to good Poſts from Government, only for having been Dabblers in Politics all their Lives, to the Neglect and Prejudice of their proper Callings; for never failing to enquire the News of the Day of their Acquaintance, and expreſſing a hearty Satisfaction or a deep Concern, as the Account given has affected them! There is another Sort, who are ſo concerned leſt you ſhould find out that they are mere Cyphers in Life, that they over-act their Part, and are ever in a Hurry; who appear at Coffee-Houſes, and other public Places, looking about eagerly for one with whom they have no Buſineſs, and wanting to be aſked to ſtay, that they may

have an Opportunity of telling you they cannot poſſibly do it. People of this Caſt always ſubſcribe their Letters with a *Yours, in great Haſte*, though they write to you only becauſe they have nothing elſe to do. In a Word, this Fable is deſigned for the Reformation of all thoſe who endeavour to raiſe to themſelves Merit and Applauſe from a miſapplied Induſtry. It is not our being buſy and officious that will procure us the Eſteem of Men of Senſe; but the intending and contriving our Actions to ſome noble uſeful Purpoſe, and for the general Good of Mankind.

FAB. CVI. *The* Sheep-Biter.

A Certain Shepherd had a Dog, upon whoſe Fidelity he relied very much; for whenever he had an Occaſion to be abſent himſelf, he committed the Care and Tuition of the Flock to the Charge of this Dog; and, to encourage him to do his Duty cheerfully, he fed him conſtantly with ſweet Curds and Whey; and ſometimes threw him a Cruſt or two extraordinary. Yet, notwithſtanding this, no ſooner was his Back turned, but the treacherous Cur fell foul upon the Flock, and devoured the Sheep

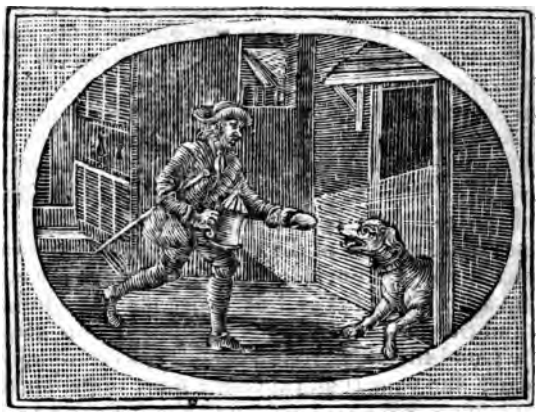
Sheep inſtead of guarding and defending them. The Shepherd, being informed of this, was reſolved to hang him; and the Dog, when the Rope was about his Neck, and he was juſt going to be tied up, began to expoſtulate with his Maſter, aſking him, Why he was ſo unmercifully bent againſt him, who was his own Servant and Creature, and had only committed one or two Crimes; and why he did not rather execute Revenge upon the Wolf, who was a conſtant, open, and declared Enemy? Nay, replies the Shepherd, it is for that very Reaſon that I think you ten Times more worthy of Death than him; from him I expected nothing but Hoſtilities, and therefore could guard againſt him: You I depended upon as a juſt and faithful Servant, and fed and encouraged you accordingly; and therefore your Treachery is the more notorious, and your Ingratitude the more unpardonable.

The APPLICATION.

No Injuries are ſo bitter and ſo inexcuſable as thoſe which proceed from Men whom we truſted as Friends, and in whom we placed a Confidence. An open Enemy, however inveterate, may overpower and deſtroy us, or perhaps may hurt and afflict us only in ſome Meaſure; but, as ſuch a Treatment cannot ſurpriſe us, becauſe we expected no leſs, neither can it give us half the Grief and Uneaſineſs of Mind, which we are apt to feel when we find ourſelves wronged by the Treachery and Falſehood of a Friend. When the Man whom we truſted and eſteemed proves injurious to us, it is a Calamity ſo cruelly complicated in its Circumſtances, that it involves us in Grief of many Folds, and multiplies the Sum of our Infelicity. At one and the ſame Time, we find a Foe where we leaſt expected, and loſe a Friend when we moſt wanted him; which muſt be as ſevere and piercing, as it is ſudden and ſurpriſing. It is natural, therefore, for our Reſentment to be in Proportion to our Senſe of ſuch an Injury; and that we ſhould wiſh the Puniſhment of ſo extraordinary a Crime may be, at leaſt, as great as that which uſually attends an ordinary one.

FAB.

FAB. CVII. *The* Thief *and the* Dog.



A Thief, coming to rob a certain Houſe in the Night, was diſturbed in his Attempts by a fierce vigilant Dog, who kept barking at him continually. Upon which the Thief, thinking to ſtop his Mouth, threw him a Piece of Bread: But the Dog refuſed it with Indignation; telling him, that before, he only ſuſpected him to be a bad Man; but now, upon his offering to bribe him, he was confirmed in his Opinion; and that, as he was intruſted with the Guardianſhip of his Maſter's Houſe, he ſhould never ceaſe barking while ſuch a Rogue as he lay lurking about it.

The APPLICATION.

A Man who is very free in his Proteſtations of Friendſhip, or Offers of great Civility upon the firſt Interview, may meet with Applauſe and Eſteem from Fools, but contrives his Schemes of that Sort to little or no Purpoſe, in the Company of Men of Senſe. It is a common and known Maxim, to ſuſpect an Enemy even the more, for his endeavouring to convince us of his Benevolence; becauſe *the Oddneſs of the Thing puts us upon our Guard, and makes*

us

s conclude, that ſome pernicious Deſign muſt be couched nder ſo ſudden and unexpected a Turn of Behaviour: ut it is no unneceſſary Caution, to be upon the Watch gainſt even indifferent People, when we perceive them ncommonly forward in their Approaches of Civility and indneſs. The Man, who at firſt Sight makes us an ffer, which is due only to particular and well-acquainted riends, muſt be either a Knave, and intends by ſuch a ait to draw us into his Net; or a Fool, with whom we ught to avoid having any Communication. Thus far the onſideration of this Fable may be uſeful to us in private ife; what it contains farther, in Relation to the Public, , That a Man, truly honeſt, will never let his Mouth be opped with a Bribe; but the greater the Offer is which deſigned to buy his Silence, the louder, and more conantly will he open againſt the Miſcreants who would racliſe it upon him.

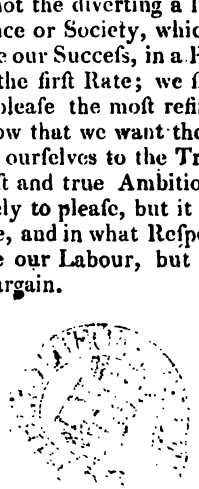
FAB. CVIII. *The* Harper.

A Fellow that uſed to play upon his Harp, and ſing to it in little Alehouſes, and made a Shift, r the Help of thoſe narrow confined Walls, to pleaſe

pleaſe the dull Sots who heard him; from hence entertained an Ambition of ſhewing his Parts upon the public Theatre, where he fancied he could not fail of raiſing a great Reputation and Fortune in a very ſhort Time. He was accordingly admitted upon Trial; but the Spacioufneſs of the Place, and the Throng of the People, ſo deadened and weakened both his Voice and Inſtrument, that ſcarce either of them could be heard; and where they could, it ſounded ſo poor, ſo low and wretched, in the Ear of his refined Audience, that he was univerſally exploded and hiſſed off the Stage.

The APPLICATION.

When we are commended for our Performances by People of much Flattery, or little Judgment, we ſhould be ſure not to value ourſelves upon it; for Want of which, many a vain unthinking Man has at once expoſed and loſt himſelf to the World. A Buffoon may be very agreeable to a Company diſpoſed to be mirthful over a Glaſs of Wine, who would not be fit to open his Mouth in a Senate, or upon a Subject where ſound Senſe and a grave and ſerious Behaviour are expected. It is not the diverting a little, inſignificant, injudicious Audience or Society, which can gain us a proper Eſteem, or inſure our Succeſs, in a Place which calls for a Performance of the firſt Rate; we ſhould have either allowed Abilities to pleaſe the moſt refined Taſtes, or Judgment enough to know that we want them, and to have a Care how we ſubmit ourſelves to the Trial. And, if we mind to purſue a juſt and true Ambition, it is not ſufficient that we ſtudy barely to pleaſe, but it is of greateſt Moment whom we pleaſe, and in what Reſpect; otherwiſe, we may not only loſe our Labour, but make ourſelves ridiculous into the Bargain.



VAR.

FAB. CIX. *The* Two Crabs.

'T is ſaid to be the Nature of a Crab-Fiſh to go
· backward: However, a Mother-Crab, one Day,
:proved her Daughter, and was in a great Paſſion
'ith her for her untoward aukward Gait, which ſhe
eſired her to alter, and not to move in a Way ſo con-
'adictory to the reſt of the World. Indeed, Mother,
tys the young Crab, I walk as decently as I can, and
) the beſt of my Knowledge; but, if you would have
ıe go otherwiſe, I beg you would be ſo good as to
ractiſe it firſt, and ſhew me, by your own Example,
ow you would have me behave myſelf.

The APPLICATION.

The Man, who is ſo impertinent as to rebuke others
r a Miſbehaviour of which he himſelf is guilty, muſt
: either a Hypocrite, a ſenſeleſs Creature, or an impu-
'nt Fellow. It is ſtrange that Mankind, being ſo apt to
't wrong in moſt Particulars, ſhould at the ſame Time be
prone to Calumny and Detraction. One would think that
they

they who err ſo notoriouſly and frequently themſelves, ſhould be rather tender in concealing, than officious in carping at the Faults of their Fellow Sinners; eſpecially, conſidering that it is natural to be miſled by our Paſſions and Appetites into ſome Exceſs or other, but unnatural and inhuman to impeach others of Miſcarriages, of which ourſelves are equally guilty. Granting it were ever ſo proper, or ſo much our Duty to find Fault with others, yet we muſt have a great Share of Impudence, if we can bear to do it while we know ourſelves liable to the ſame Imputations. Example is a thouſand Times more inſtructive, or at leaſt perſuaſive, than Precept: For, though the Rules for Virtue were even more preſſing and numerous than they are, yet let but the Faſhion run upon Vice, as it moſt commonly does, and you ſee how ready and conformable the World ſhews itſelf to every Part of it.

FAB. CX. *The* Thief *and the* Boy.

A BOY ſat weeping upon the Side of a Well. A Thief happening to come by, juſt at the ſame Time, aſked him why he wept. The Boy, ſighing *and* ſobbing, replied, the String was broke, and a Silver

Silver Tankard was fallen to the Bottom of the Well. Upon this the Thief pulled off his Clothes, and went down into the Well to look for it; where, having groped about a good while to no Purpoſe, he came up again, but found neither his Clothes nor the Boy; that little arch Diſſembler having ran away with them.

The APPLICATION.

However Juſtice may be but little practiſed and purſued by particular Men in the common Courſe of their Actions, yet every one readily agrees, that it ought to be kept up and inforced by the ſeveral Penal Laws, in Reſpect to the Public in General. Many a one can ſcarce forbear robbing and defrauding another, when it is in his Power to do it with Impunity; but at the ſame Time, he dreads being robbed and defrauded again, as much as if he were the moſt innocent Man living, and is as ſevere in proſecuting the Offenders; which proves, that an unjuſt man is deliberately wicked, and abhors the Crime in another which he dares commit himſelf. It is for this Reaſon, that the greater Part of Mankind like well enough to have Puniſhment inflicted upon thoſe who do wrong; accordingly ſubmit themſelves to be governed peaceably and quietly by the Laws of their Country, upon the Proſpect of ſeeing Juſtice executed upon all thoſe who do them an Injury. And, however a tender Nature may ſhrink at the Sight, and commiſerate the Condition of a ſuffering Malefactor, yet, in the main we may obſerve, that People are pleaſed and ſatisfied when the Sword of Juſtice is unſheathed; and Multitudes will even crowd to be Spectators, when the finiſhing Stroke is given. But what affords us the greateſt Pleaſure upon ſuch Occaſions, is, when we are entertained with a View of Juſtice, acting, as it were, in Perſon, and puniſhing Cheats and Trickſters, by making their own Contrivances inſtrumental in it, and by ordering, as in the Fable, that their Wickedneſs may fall upon their own Head.

FAB.

FAB. CXI. Mercury *and the* Woodman.

A Man was felling a Tree on the Bank of a River, and by Chance let his Hatchet ſlip out of his Hand, which dropt into the Water, and immediately ſunk to the Bottom. Being therefore in great Diſtreſs for the Loſs of his Tool, he ſat down and bemoaned himſelf moſt lamentably. Upon this, *Mercury* appeared to him, and, being informed of the Cauſe of his Complaint, dived to the Bottom of the River, and coming up again, ſhewed the Man a golden Hatchet, demanding if that were his. He denied that it was. Upon which *Mercury* dived a ſecond Time, and brought up a ſilver one. The Man refuſed it, alledging likewiſe that this was not his. He dived a third Time, and fetched up the individual Hatchet the Man had loſt; upon Sight of which the poor Wretch was overjoyed, and took it with all Humility and Thankfulneſs. *Mercury* was ſo pleaſed with the Fellow's Honeſty, that he *gave him* the other two into the Bargain, as a Re-

ward

:d for his juſt Dealing. The Man goes to his mpanions, and giving them an Account of what l happened, one of them went preſently to the ver's Side, and let his Hatchet fall deſignedly into : Stream. Then ſitting down upon the Bank, he l a weeping and lamenting, as if he had been ally and ſorely afflicted. *Mercury* appeared as before, d diving, brought him up a golden Hatchet, aſking that was the Hatchet he loſt. Tranſported at the ecious Metal, he anſwered, Yes; and went to atch it greedily. But the God, deteſting his abo- inable Impudence, not only refuſed to give him that, ut would not ſo much as let him have his own latchet again.

The APPLICATION.

Notwithſtanding the Proneneſs of Mankind to do Evil, nd the Account which ſome find in playing the Knave, et there cannot be invented a more true and reaſonable Maxim, than that by which we are aſſured that *Honeſty is the beſt Policy*. If we conſider it in Reſpect to the other World, there never was a Religion but ſtrictly required it of its Votaries: If we examine it upon Account of this, we ſhall find that the honeſt Man, provided his other Talents are not deficient, always carries the Preference in our Eſteem, before any other, in whatever Buſineſs he thinks fit to employ himſelf.

but low. But when he had continued to do this for many Days to no Purpoſe, in a Paſſion at the Diſappointment, he took the Image by the Legs, knocked it againſt the Pavement, and broke it in Pieces; upon which a great Quantity of Money, which had been incloſed within it, flew about the Room. The Man no ſooner perceived this, but addreſſing himſelf to the Idol, thou obſtinate, perverſe Deity, ſays he, who, while I humbly beſought thee, hadſt no Regard to my Prayers, but now thou art uſed ill, and broken to Pieces, doſt pour forth good Things, in even a greater Abundance than I could deſire.

The APPLICATION.

This is a Fable of a very extraordinary Compoſition; if, as the ancient Mythologiſts ſay, it is deſigned to ſignify no more than, That where fair Means will not do, foul muſt be uſed. Indeed ſome Natures are ſo very rough and untractable, that gentle Uſage and moderate Treatment are thrown away upon them; they muſt be wrought upon like ſtubborn Metals, by Blows frequently and heartily applied. But what has all this to do with Religion and the Worſhip of God? The Fable is uſeleſs in that Reſpect, unleſs we conſider it in this Light, That the Adoration of Images is the moſt ſtupid Part of Religion that ever was invented. How any of the ſober, ſenſible Heathen World could be induced, ſo as to give into ſuch an unreaſonable Piece of Devotion, is aſtoniſhing; or how they could ſuppoſe that a ſenſeleſs Stock or Stone, which had neither Life or Motion in it, could underſtand their Complaints, and redreſs their Grievances: Such a Suppoſition muſt be monſtrouſly abſurd and fooliſh. But what then muſt we think of thoſe Chriſtians, who blindly run into the ſame Practice, tho' they have an acknowledged and received Command from the God they worſhip, abſolutely forbidding it! What was only Stupidity in the Heathens, in them is groſs Wickedneſs, and prophane impudent Impiety. But the People who can be made to believe that this is right, may be taught to ſwallow any Thing, and conſequently are the fitteſt Tools to carry on the Trade of Prieſtcraft.

FAB.

FAB. CXIV. *The* Kid *and the* Wolf.

A KID being mounted upon the Roof of a Shed, and ſeeing a Wolf below, loaded him with all Manner of Reproaches. Upon which, the Wolf, looking up, replied, Do not value yourſelf, vain Creature, upon thinking you mortify me; for I look upon this ill Language, as not coming from you, but from the Place which protects you.

The APPLICATION.

To rail and give ill Language, is very unbecoming, not only in Gentlemen in particular, but Men in general: Nor can we eaſily determine whether Courage or Manners are moſt wanting in the Perſon who is given to uſe it. Now, when any one is ſo ſcreened and protected by the Place he is in, that he may commit ſuch Indecencies with Impunity, however his Carcaſe may eſcape Scot free, yet he is ſure to pay for it in his Reputation; it being impoſſible we ſhould think him a Man of Honour, who endeavours to wound us from the Advantage of the Place in which he happens to be, and refuſes to

engage us upon equal Terms. Whenever, therefore, we are attacked by one, whom the Company we are in, or ſome other Circumſtance, makes it improper or impracticable for us to come at, let us wiſely curb our Paſſions of Reſentment, by conſidering, that it is not the ſilly Perſon who ſpeaks, but ſome Situation, by which he is ſecured, that utters the Reproach againſt us. The ſame Reflection may ſerve alſo to divert, inſtead of exaſperating us, at the impotent Malice of thoſe poor Spirits, who at the ſame Time that they take the Advantage of a Place to brandiſh their infamous Tongues againſt us, ſhew how much they fear us, and that they durſt not do it, unleſs they knew themſelves to be out of the Reach of our Reſentment.

FAB. CXV. *The* Judicious Lion.

A Lion having taken a young Bullock, ſtood over, and was juſt going to devour it, when a Thief ſtept in, and cried Halves with him. No, Friend, ſays the Lion, you are too apt to take what is not your Due, and therefore I ſhall have nothing to ſay to you. By Chance, a poor honeſt Traveller happened

ned to come that Way, and ſeeing the Lion, mo-ſtly and timorouſly withdrew, intending to go ano-er Way: Upon which, the generous Beaſt, with a ourteous affable Behaviour, deſired him to come for-ard, and partake with him in that, to which his Mo-eſty and Humility had given him ſo good a Title. hen, dividing the Prey into two equal Parts, and aſting himſelf upon one of them, he retired into the Woods, and left the Place clear for the honeſt Man o come in for his Share.

The APPLICATION.

There is not one but will readily allow this Behaviour f the Lion to have been commendable and juſt; notwith-anding which, Greedineſs and Importunity never fail to rive and attain their Ends, while Modeſty ſtarves, and for ever poor. Nothing is more diſagreeable to quiet, eaſonable Men, than thoſe that are petulant, forward, nd craving, in ſoliciting for their Favours: and yet Fa-ours are ſeldom beſtowed but upon ſuch as have extorted hem by theſe teazing offenſive Means. Every Patron, hen he ſpeaks his real Thoughts, is ready to acknow-edge that the modeſt Man has the beſt Title to his Eſteem; et he ſuffers himſelf, too often, to be prevailed upon, merely by outrageous Noiſe, to give that to a ſhameleſs aſſuming Fellow, which he knows to be juſtly due to the lent, unapplying, modeſt Man. It would be a laudable hing in a Man in Power, to make a Reſolution not to ccept any advantageous Poſt upon the Perſon that aſks or it; as it would free him from Importunity, and afford im a quiet Leiſure, upon any Vacancy, either to conſi-er with himſelf who had deſerved beſt of their Country, r to enquire, and be informed by thoſe whom he could ruſt. But, as this is ſeldom or never practiſed, no Won-er that we often find the Names of Men of little Merit, mentioned in the public Prints, as advanced to conſider-ble Stations, who were incapable of being known to the ublic any other Way.

FAB. CXVI. *The* Wolf *and the* Kid.

THE Goat going abroad to feed, ſhut up her young Kid at Home, charging him to bolt the Door faſt, and open it to nobody, till ſhe herſelf ſhould return. The Wolf, who lay lurking juſt by, heard this Charge given; and ſoon after came and knocked at the Door, counterfeiting the Voice of the Goat, and deſiring to be admitted. The Kid, looking out at a Window, and finding the Cheat, bid him go about his Buſineſs; for, however he might imitate a Goat's Voice, yet he appeared too much like a Wolf to be truſted.

The APPLICATION.

As it is impoſſible that young People ſhould ſteer their Courſe aright in the World, before they are acquainted with the Situation of the many Dangers which lie in their Way; it is therefore neceſſary, that they ſhould be under the Government and Direction of thoſe who are appointed to take the Charge of their Education, whether

whether they are Parents, or Tutors by them intruſted with the Inſtruction of their Children. If a Child has but Reaſon enough to conſider at all, how readily ſhould it embrace the Counſel of his Father! how attentively liſten to his Precepts! and how ſteadily purſue his Advice! The Father has already walked in the difficult Wilderneſs of Life, and has obſerved every Danger which lies lurking in the Paths of it, to annoy the Footſteps of thoſe who never trod the Way before. Of theſe, with much Tenderneſs and ſincere Affection, he makes a Diſcovery to his Son; telling him what he muſt avoid, and directing him how to make a ſafe, honourable, and advantageous Journey. When therefore the Child refuſes to follow the Directions of ſo ſkilful a Guide, ſo faithful, ſo loving, and ſo ſincere a Friend, no Wonder if he falls into many Miſchiefs, which otherwiſe he might have eſcaped, unpitied and unlamented by all that know him, becauſe he obſtinately contemned the kind Admonitions of him that truly wiſhed and intended his Happineſs, and perverſely followed the Examples of thoſe who decoyed him out of the Way of Virtue, into the thorny Mazes of Vice and Error. Nor ſhould Children take it ill, if the Commands of their Parents ſometimes ſeem difficult and diſagreeable; perhaps upon Experiment, they may prove as pleaſant and diverting, as if they had followed their own Choice; this, however, they may be aſſured of, that all ſuch Cautions are intended out of true Love and Affection, by thoſe who are more experienced than themſelves, and therefore better Judges what their Conduct ſhould be.

FAB. CXVII.

The Wolf, *the* Fox, *and the* Ape.

THE Wolf indicted the Fox of Felony, before the Ape, who upon that Occaſion, was appointed Special Judge of the Cauſe. The Fox gave in his Anſwer to the Wolf's Accuſation, and denied the Fact. So, after a fair Hearing on both Sides, the Ape gave Judgment to this Purpoſe. I am of Opinion that you, ſays he to the Wolf, never loſt the Goods you ſue for: And as for you, turning to the Fox, I make no Queſtion, ſaid he, but you have ſtolen what is laid to your Charge, at leaſt. And thus the Court was diſmiſſed, with this public Cenſure paſſed upon each Party.

The APPLICATION.

A Man that has once blemiſhed his Credit by Knavery, will not be believed for the future, even though he *ſhould ſpeak* the Truth. One would think the Conſi-

deration

deration of this ſhould be ſome Obſtruction to lying and cheating, and a Diſcouragement to the Profeſſors of that Faculty. Whoever is detected of voluntary deliberate Falſehood, although no Cognizance is had of it by the Public, will yet be for ever deteſted by the honeſt diſcreet Part of his Acquaintance: And though he may eſcape all Manner of Penalty, from the Law of the Land in which he lives, yet all that know him will lay him under a tacit private Condemnation, and treat him for ever after as an Outlaw, and an excommunicated Perſon. Cheating and Knavery may now and then ſucceed and paſs Muſter with the moſt ſilly undiſcerning Part of Mankind; but the Contrivers of ſuch villainous Plots, whatever their Advantage may be, are ſure of getting little or no Honour by their Exploits; and are liable to be detected and expoſed, even by the ſimple Crew which they practiſe upon. A very Ape knows how to diſtinguiſh, and paſs juſt Sentence upon a Fox or Wolf: But the honeſt juſt Man, who is fair and upright in all his Dealings, is unexceptionable to every Body, and no leſs ſure of turning every Negociation to his Profit, than to his Honour and Credit. A Knave has a Chance, and perhaps but an indifferent one, of ſucceeding once or twice, and that with the moſt fooliſh Part of Mankind; whereas an honeſt Man is ſure of being conſtantly truſted, and well eſteemed, and that by all wiſe and good People.

FAB. CXVIII. Jupiter *and the* Aſs.

A Certain Aſs which belonged to a Gardener, and was weary of carrying his heavy Burdens, prayed to *Jupiter* to give him a new Maſter. *Jupiter* conſenting to his Petition, gave him a Tile-Maker, who loaded him with Tiles, and made him carry heavier Burdens than before. Again he came, and made Supplications beſeeching the God to give him one that was more mild; or, at leaſt, to let him have any other Maſter but this. *Jupiter* could not chuſe but laugh at his Folly; however, he granted his Requeſt this Time alſo, and made him over to a Tanner. But, as ſoon as the poor Aſs was ſenſible what a Maſter he had got, he could not forbear upbraiding himſelf with his great Folly and Inconſtancy, which had brought him to a Maſter not only more cruel and exacting than any of the former, but one that would not ſpare his very Hide after he was dead.

The APPLICATION.

This Fable is a lively Repreſentation of the Inſtability of Mankind, who are ſeldom or never contented with *their own* Lot. But whatever Men may think, it is a thouſand

nouſand to one but they know leſs of any other Way, than f that in which they have been bred: And if Providence ıould comply with their humourous Requeſt in ſuch a :aſe, they would probably find themſelves more at a .oſs, and more uneaſy in their new Station of Life, than ver they were in the old; at leaſt, there is great Reaſon o ſuppoſe they would. The Vanity and Ignorance of he Men of this World are ſo great, that if every Man ıight be what he deſired, few would be what they ıught. So that it is not of leſs Importance to the Good of the Public in general, than our own particular Quiet ınd Happineſs, that every Man ſhould be eaſy and con-ented with the Condition which Providence and his ducation have allotted him.

FAB. CXIX. *The* Boy *and his* Mother.

A Little Boy who went to School, ſtole one of his School-Fellow's Horn-books, and brought it Home to his Mother; who was ſo far from correcting and diſcouraging him upon Account of the Theft, that ſhe commended and gave him an Apple for his Pains. In Proceſs of Time, as the Child grew up to be a Man, he accuſtomed himſelf to greater

Robberies; and at laſt, being apprehended and committed to Gaol, he was tried and condemned for Felony. On the Day of his Execution, as the Officers were conducting him to the Gallows, he was attended by a vaſt Crowd of People, and among the reſt by his Mother, who came ſighing and ſobbing along, and taking on extremely for her Son's unhappy Fate; which the Criminal obſerving, called to the Sheriff, and begged the Favour of him, that he would give him leave to ſpeak a Word or two to his poor afflicted Mother. The Sheriff (as who would deny a dying Man ſo reaſonable a Requeſt) gave him Permiſſion; and the Felon, while as every one thought, he was whiſpering ſomething of Importance to his Mother, bit off her Ear, to the great Offence and Surpriſe of the whole Aſſembly. What, ſay they, was not this Villain contented with the impious Facts that he has already committed, but that he muſt encreaſe the Number of them, by doing this Violence to his Mother? Good People, replied he, I would not have ye be under a Miſtake; that wicked Woman deſerves this, and even worſe at my Hands; for if ſhe had chaſtiſed and chid, inſtead of rewarding and careſſing me, when in my Infancy I ſtole the Horn-Book from the School, I had not come to this ignominious, untimely End.

The APPLICATION.

Notwithſtanding the great innate Depravity of Mankind, one need not ſcruple to affirm, that moſt of the Wickedneſs which is ſo frequent and ſo pernicious in the World, ariſes from a bad Education; and that the Child is obliged either to the Example or Connivance of its Parents, for moſt of the vicious Habits which it wears thro' the Courſe of its future Life. The Mind of one that is young is like Wax, ſoft, and capable of any Impreſſion which is given it; but it is hardened *by Time*, and the firſt Signature grows ſo firm and durable, that ſcarce any Pains or Application can eraſe it. It

is a miſtaken Notion in People, when they imagine that there is no Occaſion for regulating or reſtraining the Actions of very young Children, which, tho' allowed to be ſometimes very naughty in thoſe of a more advanced Age, are in them, they ſuppoſe, altogether innocent and inoffenſive. But, however innocent they may be, as to their Intention then, yet, as the Practice may grow upon them unobſerved, and root itſelf into a Habit, they ought to be checked and diſcountenanced in their firſt Efforts towards any Thing that is injurious or diſhoneſt; that the Love of Virtue and the Abhorrence of Wrong and Oppreſſion, may be let into their Minds, at the ſame Time that they receive the very firſt Dawn of Underſtanding, and Glimmering of Reaſon. Whatever Guilt ariſes from the Actions of one whoſe Education has been deficient as to this Point, no Queſtion but a juſt Share of it will be laid, by the Great Judge of the World, to the Charge of thoſe who were, or ſhould have been his Inſtructors.

FAB. CXX. *The* Wolves *and the* Sick Aſs.

AN Aſs being Sick, the Report of it was ſpread abroad in the Country, and ſome did not ſtick to ſay, that ſhe would die before another Night went

over her Head. Upon this, ſeveral Wolves came to the Stable where ſhe lay, under pretence of making her a Viſit; but rapping at the Door, and aſking how ſhe did, the young Aſs came out, and told them that his Mother was much better than they deſired.

The APPLICATION.

The charitable Viſits which are made to many ſick People, proceed from much the ſame Motive with that which prevailed upon the Wolves to pay their Duty to the ſick Aſs, namely, that they may come in for ſome Share of their Remains, and feaſt themſelves upon the Reverſion of their Goods and Chattels. We cannot, therefore, without Pleaſure, ſee their ſelfiſh Viſitants diſcovered through their Maſk of Charity, and treated with ſuch a Reſerve, as Neighbours of their Sort juſtly challenge.

As a Behaviour thus groſsly impertinent and officious muſt needs be offenſive to a diſcerning Man, and more eſpecially at ſuch a Time, when he labours under any Indiſpoſition or Pain of Body, ſo it is very frequently injurious to the Intereſt of him who makes Uſe of it, and proves to be the Means of his miſſing ſuch an Inheritance or Legacy, as a more diſtant and modeſt Deportment might have ſecured it to him.

FAB. CXXI. *The* Ant *and the* Graſhopper.

IN the Winter Seaſon a Commonwealth of Ants was buſily employed in the Management and Preſervation of their Corn; which they expoſed to the Air, in Heaps, round about the Avenues of their little Country Habitation. A Graſhopper, who had chanced to outlive the Summer, and was ready to ſtarve with Cold and Hunger, approached them with great Humility, and begged that they would relieve his Neceſſity, with one Grain of Wheat or Rye. One of the Ants aſked him, how he had diſpoſed of his Time in Summer, that he had not taken Pains, and laid in a Stock, as they had done? Alas, Gentlemen, ſays he, I paſſed away the Time merrily and pleaſantly, in drinking, ſinging, and dancing, and never once thought of Winter. If that be the Caſe, replied the Ant, laughing, all I have to ſay is, That they who drink, ſing, and dance in the Summer, muſt ſtarve in the Winter.

The APPLICATION.

As Summer is the Seaſon of the Year in which the duſtrious and laborious Huſbandman gathers and lays p ſuch Fruits as may ſupply his Neceſſities in Win-er, ſo Youth and Manhood are the Times of Life which re ſhould employ and beſtow in laying in ſuch a Stock of all Kinds of Neceſſaries, as may ſuffice for the craving Demands of helpleſs old Age. Yet notwithſtanding the Truth of this, there are many of thoſe which we call rational Creatures, who live in a Method quite oppoſite to it, and make it their Buſineſs to ſquander away, in a profuſe Prodigality, whatever they get in their younger Days: As if the Infirmity of Age would require no Supplies to ſupport it; or, at leaſt, would find them adminiſtered to it in ſome miraculous Way. From this Fable we learn this admirable Leſſon, never to loſe any preſent Opportunity of providing againſt the future Evils and Accidents of Life. While Health, and the Flower and Vigour of our Age remain firm and entire, let us lay them out to the beſt Advantage; that when the latter Days take hold of us, and ſpoil us of our Strength and Abilities, we may have a Store moderately ſufficient to ſubſiſt upon, which we laid up in the Morning of our Age.

FAB. CXXII.

The Aſs, *the* Lion, *and the* Cock.

AN Aſs and a Cock happened to be feeding together in the ſame Place, when on a ſudden they ſpied a Lion approaching them. This Beaſt is reported, above all Things, to have an Averſion, or rather Antipathy, to the Crowing of a Cock; ſo that he no ſooner heard the Voice of that Bird, but he betook to his Heels, and ran away as faſt as ever he could. The Aſs, fancying he fled for Fear of him, in the Bravery of his Heart purſued him, and followed him ſo far, that they were quite out of the Hearing of the Cock; which the Lion no ſooner perceived, but he turned about and ſeized the Aſs; and juſt as he was ready to tear him to Pieces, the ſluggiſh Creature is ſaid to have expreſſed himſelf thus: Alas! Fool that I was, knowing the Cowardice of my own Nature, thus by an affected Courage, to throw myſelf into the Jaws of Death, when I might have remained ſecure and unmoleſted!

The APPLICATION.

There are many, who, out of an Ambition to appear conſiderable, affect to ſhew themſelves Men of Fire, Spi-

rit,

rit and Courage: But theſe being Qualities, of which they are not the right Owners, they generally expoſe themſelves, and ſhew the little Title they have to them, by endeavouring to exert and produce them at unſeaſonable Times, or with improper Perſons. A Bully, for Fear you ſhould find him out to be a Coward, overacts his Part, and calls you to account for Affronts, which a Man of true Bravery would never have thought of. And a cowardly ſilly Fellow obſerving that he may take ſome Liberties with Impunity, where perhaps the Place or the Company protect him, falſely concludes from thence, that the Perſon with whom he made free is a greater Coward than himſelf; ſo that he not only continues his offenſive Raillery and Impertinence for the preſent, but probably renews them in ſome Place not ſo privileged as the former, where his Inſolence meets with a due Chaſtiſement; than which nothing is more equitable in itſelf, or agreeable to the diſcreet Part of Mankind.

FAB. CXXIII. *The* Ape *and the* Fox.

THE Ape meeting the Fox one Day, humbly requeſted him to give him a Piece of his fine long bruſh Tail, to cover his poor naked Backſide, which was ſo expoſed to all the Violence and Inclemency of the Weather; for, ſays he, *Reynard*, you have

ive already more than you have Occaſion for, and a reat Part of it even drags along in the Dirt. The ox anſwered, That as to his having too much, that as more than he knew; but be it as it would, he ad rather ſweep the Ground with his Tail as long s he lived, than deprive himſelf of the leaſt Bit to over the Ape's naſty ſtinking Poſteriors.

The APPLICATION.

One cannot help conſidering the World, in the Particular f the Goods of Fortune, as a Kind of Lottery; in which ome few are intitled to Prizes of different Degrees; others, nd thoſe by much the greateſt Part, come off with little or othing. Some, like the Fox, have even larger Circumtances than they know what to do with, inſomuch that hey are rather a Charge and Incumbrance, than of any rue Uſe and Pleaſure to them. Others, like the poor Ape's Caſe, are all Blank; not having been ſo lucky as to draw from the Wheel of Fortune, wherewith to cover their Nakedneſs, and live with tolerable Decency. That theſe Things are left, in a great Meaſure by Providence, to the blind uncertain Shuffle of Chance, is reaſonable to conclude from the unequal Diſtribution of them; for there is ſeldom any Regard had to true Merit upon theſe Occaſions; Folly and Knavery ride in Coaches, while Goodſenſe and Honeſty walk in the Dirt. The All-wiſe Diſpoſer of Events does certainly permit theſe Things for juſt and good Purpoſes, which our ſhallow Underſtanding is not able to fathom; but, humanely thinking, if the Riches and Power of the World were to be always in the Hands of the virtuous Part of Mankind, they would be more likely to do Good with them in their Generation, than the vile ſottiſh Wretches who generally enjoy them. A truly good Man would direct all the ſuperfluous Part of his Wealth, at leaſt, for the Neceſſities of his Fellow-Creatures, though there were no Religion which enjoined it: But ſelfiſh and avaricious People, who are always great Knaves, how much ſoever they may have, will never think they have enough; much leſs be induced by any Conſideration of Virtue and Religion to part with the leaſt Farthing for public Charity and Beneficence.

FAB.

FAB. CXXIV. *The* Aſs *and the* Little Dog.

THE Aſs, obſerving how great a Favourite the little Dog was with his Maſter, how much careſſed and fondled, and fed with good Bits at every Meal; and for no other Reaſon, as he could perceive, but ſkipping and friſking about, wagging his Tail, and leaping up into his Maſter's Lap; he was reſolved to imitate the ſame, and ſee whether ſuch a Behaviour would not procure him the ſame Favours. Accordingly, the Maſter was no ſooner come Home from walking about his Fields and Gardens, and was ſeated in his Eaſy-chair, but the Aſs, who obſerved him, came gamboling and braying towards him, in a very aukward Manner. The Maſter could not help laughing aloud at the odd Sight. But his Jeſt was ſoon turned into Earneſt, when he felt the rough Salute of the Aſs's Fore-feet, who, raiſing himſelf upon his hinder Legs, pawed againſt his Breaſt with a moſt loving Air, and would fain have jumped into his Lap. The

good Man, terrified at this outrageous Behaviour, and unable to endure the Weight of ſo heavy a Beaſt, cried out; upon which, one of his Servants running in with a good Stick, and laying on heartily upon the Bones of the poor Aſs, ſoon convinced him, That every one who deſire it is not qualified to be a Favourite.

The APPLICATION.

Some Men are as engaging in their Way as little Dogs. They can fawn, wheedle, cringe, or, if Occaſion requires, leap backward and forward over a Stick, to the great Emolument of their Maſter, and Entertainment of thoſe that behold them. But theſe are Qualifications to which every body cannot pretend; and therefore none but thoſe who have a Genius for it ſhould aſpire at the Employment. Many a Man envies the Happineſs of theſe Favourites, and would fain inſinuate himſelf into the ſame good Graces, if he did but know the Way; but, whoever has a tolerable Share of Diſcretion, will diſtruſt his Abilities in this Reſpect, and modeſtly forbear the Attempt, for Fear he ſhould miſcarry and look like an Aſs. But, in ſhort, the true Moral of this Fable is, That every one ſhould conſider the juſt Turn and Temper of his Parts, and weigh the Talents by which he hopes to be diſtinguiſhed. After ſuch an Examination, he may the more certainly know how to apply them to the moſt proper Purpoſes; at leaſt, ſo as not to hurt, or even mortify himſelf by any miſtaken Addreſs. Since there is ſuch a Variety of Tempers in the World, and a no leſs Multiplicity of Arts and Studies to fit and tally with them, how reaſonable is it in general, how much would it be for the true Intereſt of every one in particular, if Men would but be directed by the natural Bent of their Genius, to ſuch Purſuits as are moſt agreeable to their Capacities, and to the Rudiments of Education which they have moſt ſtrongly imbibed.

FAB. CXXV.

The Birds, *the* Beaſts, *and the* Bat.

ONCE upon a Time, there commenced a fierce War between the Birds and the Beaſts; when the Bat, taking Advantage of his ambiguous Make, hoped, by that Means, to live ſecure in a State of Neutrality, and ſave his Bacon. It was not long before the Forces on each Side met, and gave a Battle; and their Animoſities running very high, a bloody Slaughter enſued. The Bat, at the Beginning of the Day, thinking the Birds moſt likely to carry it, liſted himſelf among them; but kept fluttering at a little Diſtance, that he might the better obſerve, and take his Meaſures accordingly. However, after ſome Time ſpent in the Action, the Army of the Beaſts ſeeming to prevail, he went entirely over to them, and endeavoured to convince them, by the Affinity which he had to a Mouſe, that he was by Nature a Beaſt, and would always continue

from

firm and true to their Intereſt. His Plea was admitted; but, in the End, the Advantage turning completely on the Side of the Birds, under the admirable Conduct and Courage of their General, the Eagle; the Bat, to ſave his Life, and eſcape the Diſgrace of falling into the Hands of his deſerted Friends, betook himſelf to Flight; and ever ſince, ſkulking in Caves and hollow Trees all Day, as if aſhamed to ſhew himſelf, he never appears till the Duſk of the Evening, when all the feathered Inhabitants of the Air are gone to Rooſt.

The APPLICATION.

For any one to deſert the Intereſt of his Country, and turn Renegado, either out of Fear, or any Proſpect of Advantage, is ſo notoriouſly vile and low, that it is no Wonder if the Man, who is detected in it, is for ever aſhamed to ſee the Sun, and to ſhew himſelf in the Eyes of thoſe whoſe Cauſe he has betrayed. Yet, as there is ſcarce any Vice, even to be imagined, but there may be found Men who have been guilty of it, perhaps there have been as many Criminals in the Caſe before us, as in any one Particular beſides, notwithſtanding the Aggravation and extraordinary Degree of its Baſeneſs. We cannot help reflecting upon it with Horror; but, as truly deteſtable as this Vice is, and muſt be acknowledged to be by all Mankind, ſo far are thoſe that practiſe it from being treated with a juſt Reſentment by the reſt of Mankind, that, by the Kind Reception they afterwards meet with, they rather ſeem to be encouraged and applauded, than deſpiſed and diſcountenanced for it.

FAB. CXXVI. *The* Bear *and the* Bee-Hives.

A BEAR climbing over the Fence into a Place where Bees were kept, began to plunder the Hives, and rob them of their Honey. But the Bees, to revenge the Injury, attacked him in a whole Swarm together; and though they were not able to pierce his rugged Hide, yet with their little Stings, they ſo annoyed his Eyes and Noſtrils, that, unable to endure the ſmarting Pain, with Impatience he tore the Skin over his Ears with his own Claws, and ſuffered ample Puniſhment for the Injury he did the Bees, in breaking open their waxen Cells.

The APPLICATION.

Many and great are the Injuries of which ſome Men are guilty towards others, for the ſake of gratifying ſome liquoriſh Appetite. For there are thoſe who would not ſtick to bring Deſolation upon their Country, and run the Hazard of their own Necks into the Bargain, rather than baulk a wicked Inclination, either of Cruelty, *Ambition* and Avarice. But it were to be wiſhed, all *who* are hurried by ſuch blind Impulſes would conſider

a Mo-

a Moment, before they proceed to irrevocable Execution. Injuries and Wrongs not only call for Revenge and Reparation with the Voice of Equity itſelf, but oftentimes carry their Puniſhment along with them, and, by an unforeſeen Train of Events, are retorted at the Head of the Actor of them; and not ſeldom, from a deep Remorſe, expiated upon himſelf, by his own Hand.

FAB. CXXVII. *The* Cock *and the* Fox.

A COCK being perched among the Branches of a lofty Tree, crowed aloud, ſo that the Shrillneſs of his Voice echoed through the Wood, and invited a Fox to the Place, who was prowling in that Neighbourhood, in Queſt of his Prey. But *Reynard*, finding the Cock was inacceſſible, by Reaſon of the Height of his Situation, had Recourſe to Stratagem, in order to decoy him down; ſo, approaching the Tree, Couſin, ſays he, I am heartily glad to ſee you; but at the ſame Time, I cannot forbear expreſſing my Uneaſineſs at the Inconvenience of the Place, which will not let me pay my Reſpects to you in a handſomer Manner; though I ſuppoſe

ſuppoſe you will come down preſently, and ſo that Difficulty is eaſily removed. Indeed, Couſin, ſays the Cock, to tell you the Truth, I do not think it ſafe to venture upon the Ground; for though I am convinced how much you are my Friend, yet I may have the Misfortune to fall into the Clutches of ſome other Beaſt, and what will become of me then? O dear, ſays *Reynard*, is it poſſible that you can be ſo ignorant, as not to know of the Peace that has been lately proclaimed between all Kind of Birds and Beaſts; and that we are, for the future, to forbear Hoſtilities on all Sides, and to live in the utmoſt Love and Harmony, and that, under Penalty of ſuffering the ſevereſt Puniſhment that can be inflicted? All this while the Cock ſeemed to give little Attention to what was ſaid, but ſtretched out his Neck, as if he ſaw ſomething at a Diſtance. Couſin, ſays the Fox, what is it that you look at ſo earneſtly? Why, ſays the Cock, I think I ſee a Pack of Hounds yonder, a little Way off. O then, ſays the Fox, your humble Servant, I muſt be gone. Nay, pray Couſin, do not go, ſays the Cock, I am juſt coming down; ſure you are not afraid of Dogs in theſe peaceable Times. No, no, ſays he; but ten to one whether they have heard of the Proclamation yet.

The APPLICATION.

It is a very agreeable Thing to ſee Craft repelled by Cunning; more eſpecially to behold the Snares of the Wicked, broken and defeated by the diſcreet Management of the Innocent. The Moral of this Fable principally puts us in Mind, not to be too credulous towards the Inſinuations of thoſe, who are already diſtinguiſhed by their Want of Faith and Honeſty. When therefore any ſuch would draw us into a Compliance with their deſtructive Meaſures, by a pretended Civility and extraordinary Concern for our Intereſt, we ſhould conſider ſuch Propoſals in their true Light, as a Bait artfully

ully placed to conceal the fatal Hook which is intended o draw us into Captivity and Thraldom. An honeſt Man, ith a little plain Senſe, may do a thouſand advantageous hings for the Public Good, and without being Maſter of uch Addreſs or Rhetoric, as eaſily convince People that is Deſigns are intended for their Welfare: But a wicked leſigning Politician, though he has a Tongue as eloquent s ever ſpoke, may ſometimes be diſappointed in his Pro-ects, and be foiled in his Schemes; eſpecially when their eſtructive Texture is ſo coarſely ſpun, and the Threads f Miſchief are ſo large in them, as to be felt even by hoſe whoſe Senſes are ſcarce perfect enough to ſee and nderſtand them.

FAB. CXXVIII. *The* Cat *and the* Cock.

THE Cat, having a Mind to make a Meal of the Cock, ſeized him one Morning by Surpriſe, nd aſked him what he could ſay for himſelf, why laughter ſhould not paſs upon him? The Cock eplied, that he was ſerviceable to Mankind, by rowing in the Morning, and calling them up to heir daily Labour. That is true, ſays the Cat, and

is the very Objection that I have againſt you make ſuch a ſhrill impertinent Noiſe, t ple cannot ſleep for you. Beſides, you ar ceſtuous Raſcal, and make no Scruple of l your Mother and Siſters. Well, ſays the C I do not deny; but I do it to procure Chickens for my Maſter. Ah! Villain, ſay hold your wicked Tongue; ſuch Impieties declare that you are no longer fit to live.

The APPLICATION.

When a wicked Man, in Power, has a Mind Appetite in any Reſpect, Innocence, or even M Protection againſt him. The Cries of Juſtice Voice of Reaſon, are of no Effect upon a Conſc dened in Iniquity, and a Mind verſed in a long Wrong and Robbery. Remonſtrances, however urged, or movingly couched, have no more Influ the Heart of ſuch a one, than the gentle Even has upon the Oak, when it whiſpers among its or the riſing Surges upon the deaf Rock, when and break againſt its Sides. Power ſhould never in the Hands of an impious ſelfiſh Man, and on more Regard to the Gratification of his own u Avarice, than to Public Peace and Juſtice. W for the tacit Conſent, and heartleſs Compli great Majority of Fools, Mankind would not as oftentimes they are, by a little Majority of their great Misfortune: For, whatever People of the Times, if they were ten Times worſe are, it is principally owing to their own Stupid do they truſt the Man a Moment longer, who injured and betrayed them?

FAB. CXXIX. *The* Dog *in the* Manger.

A DOG was lying upon a Manger full of Hay. An Ox being hungry, came near, and offered to eat of the Hay; but the envious ill-natured Cur, getting up and ſnarling at him, would not ſuffer him to touch it. Upon which the Ox, in the Bitterneſs of his Heart, ſaid, a Curſe light on thee, for a malicious Wretch, who wilt neither eat Hay thyſelf, nor ſuffer others to do it.

The APPLICATION.

Envy is the moſt unnatural and unaccountable of all the Paſſions. There is ſcarce any other Emotion of the Mind, however unreaſonable, but may have ſomething ſaid in Excuſe for it; and there are many of theſe Weakneſſes of the Soul, which, notwithſtanding the Wrongneſs and Irregularity of them, ſwell the Heart, while they laſt, with Pleaſure and Gladneſs. But the envious Man has no ſuch Apology as this to make; the ſtronger the Paſſion is, the greater Torment he endures, and ſubjects himſelf to a con-

tinual real Pain, by only wiſhing Ill to others. Revenge is ſweet, though cruel and inhuman; and though it ſometimes thirſts even for Blood, yet may be glutted and ſatiated. Avarice is ſomething highly monſtrous and abſurd; yet, as it is a Deſire after Riches, every little Acquiſition gives it Pleaſure; and to behold and feel the hoarded Treaſure, to a covetous Man is a conſtant uncloying Enjoyment. But Envy, which is an Anxiety ariſing in our Minds, upon our obſerving Accompliſhments in others, which we want ourſelves, can never receive any true Comfort, unleſs in a Deluge, a Conflagration, a Plague, or ſome general Calamity that ſhould befal Mankind: For, as long as there is a Creature living, that enjoys its Being happily within the envious Man's Sphere, it will afford Nouriſhment to his diſtempered Mind: But ſuch Nouriſhment, as will make him pine, and fret, and emaciate himſelf to nothing.

FAB. CXXX. *The* Dog *and the* Sheep.

THE Dog ſued the Sheep for a Debt, of which the Kite and the Wolf were to be Judges: *They*, without debating long upon the Matter, or making

making any Scruple for Want of Evidence, gave Sentence for the Plaintiff; who immediately tore the poor Sheep in Pieces, and divided the Spoil with the unjuſt Judges.

The APPLICATION.

Deplorable are the Times, when open bare-faced Villainy is protected and encouraged, when Innocence is obnoxious, Honeſty contemptible, and it is reckoned criminal to eſpouſe the Cauſe of Virtue. Men originally entered into Covenants and civil Compacts with each other for the Promotion of their Happineſs and Well-being, for the Eſtabliſhment of Juſtice and Public Peace. How comes it then that they look ſtupidly on, and tamely acquieſce when wicked Men pervert this End, and eſtabliſh an arbitrary Tyranny of their own, upon the Foundation of Fraud and Oppreſſion? Among Beaſts, who are incapable of being civilized by ſocial Laws, it is no ſtrange Thing to ſee innocent helpleſs Sheep fall a Prey to Dogs, Wolves, and Kites: But it is amazing how Mankind could ever ſink down to ſuch a low Degree of baſe Cowardice, as to ſuffer ſome of the worſt of their Species to uſurp a Power over them, to ſupercede the righteous Laws of good Government, and to exerciſe all Kinds of Injuſtice and Hardſhip, in gratifying their own vicious Luſts. Wherever ſuch Enormities are practiſed, it is when a few rapacious Stateſmen combine together to get and ſecure the Power in their own Hands, and agree to divide the Spoils among themſelves. For as long as the Cauſe is to be tried only among themſelves, no Queſtion but they will always vouch for each other. But, at the ſame Time, it is hard to determine which reſemble Brutes moſt, they in acting, or the People in ſuffering them to act their vile ſelfiſh Schemes.

FAB. CXXXI. *The* Hawk *and the* Farmer.

A HAWK, purſuing a Pigeon over a Corn-field with great Eagerneſs and Force, threw herſelf into a Net, which a Huſbandman had planted there to take the Crows; who being employed not far off, and ſeeing the Hawk fluttering in the Net, came and took him: But, juſt as he was going to kill him, the Hawk beſought him to let him go, aſſuring him, that he was only following a Pigeon, and neither intended, nor had done any Harm to him. To whom the Farmer replied, and what Harm had the poor Pigeon done to you? Upon which, he wrung his Head off immediately.

The APPLICATION.

Paſſion, Prejudice, or Power, may ſo far blind a Man, as not to ſuffer him juſtly to diſtinguiſh whether he is *not acting* injuriouſly, at the ſame Time that he fancies *he is only* doing his Duty. Now the beſt Way of being convinced

convinced, whether what we do is reaſonable and fit, is to put ourſelves in the Place of the Perſons with whom we are concerned, and then conſult our Conſcience about the Rectitude of our Behaviour. For this we may be aſſured of, that we are acting wrong, whenever we are doing any Thing to another, which we ſhould think unjuſt if it was done to us. Nothing but an habitual Inadvertency, as to this Particular, can be the Occaſion that ſo many ingenuous noble Spirits are often engaged in Courſes ſo oppoſite to Virtue and Honour. He that would ſtartle, if a little Attorney ſhould tamper with him to forſwear himſelf, to bring off ſome ſmall Offender, ſome ordinary Treſpaſſer, will, without Scruple, infringe the Conſtitution of his Country, for the precarious Proſpect of a Place or Penſion. Which is moſt corrupt, he that lies, like a Knight of the Poſt, for Half-a-Crown and a Dinner, or he that does it for the more ſubſtantial Conſideration of a Thouſand Pounds a Year? Which would be doing moſt Service to the Public; giving true Teſtimony in a Cauſe between two private Men, and againſt one little common Thief, who has ſtolen a Gold Watch; or voting honeſtly and courageouſly againſt a Rogue of State, who has gagged and bound the Laws, and ſtript the Nation? Let thoſe who intend to act juſtly but view Things in this Light, and all would be well. There would be no Danger of their oppreſſing others, or Fear of being oppreſſed themſelves.

FAB. CXXXII. Death *and* Cupid.

CUPID, one ſultry Summer's Noon, tired with Play, and faint with Heat, went into a cool Grotto to repoſe himſelf, which happened to be the Cave of *Death*. He threw himſelf careleſsly down on the Floor; and his Quiver turning topſy-turvy, all the Arrows fell out, and mingled with thoſe of *Death*, which lay ſcattered up and down the Place. When he awoke, he gathered them up, as well as he could; but they were ſo intermingled, that though he knew the certain Number, he could not rightly diſtinguiſh them; from which it happened, that he took up ſome of the Arrows which belonged to *Death*, and left ſeveral of his own in the room of them. This is the Cauſe that we, now and then, ſee the Hearts of the Old and Decrepid transfixed with the Bolts of *Love*; and with equal Grief and Surpriſe, behold the youthful blooming Part of our Species ſmitten with the Darts of *Death*.

The

The APPLICATION.

If we allow for this Fable's being written by a Heathen, and according to the Scheme of the ancient Pagan Theology, it will appear to be a pretty probable Solution of ſome Parts of the Diſpenſation of Providence, which otherwiſe ſeem to be obſcure and unaccountable. For, when we ſee the Young and the Old fall promiſcuouſly by the Hand of *Death*, and at the ſame Time conſider that the World is governed by an all-wiſe Providence, we are puzzled how to account for ſo ſeemingly prepoſterous and unnatural a Way of working. We ſhould look upon a Gardener to be mad, or at leaſt very capricious, who, when his young Trees are juſt arrived to a Degree of bearing, ſhould cut them down for Fuel; and chuſe out old, rotten, decayed, ſapleſs Stocks to graft and inoculate upon: Yet the irregular Proceedings of thoſe two Levellers *Love* and *Death*, appear to be every Jot as odd and unreaſonable. However, we muſt take it for granted, that theſe Things, though the Method of them is hidden from our Eyes, are tranſacted after the moſt juſt and fit Manner imaginable: but, humanly ſpeaking, it is ſtrange that *Death* ſhould be ſuffered to make ſuch undiſtinguiſhed Havock in the World, and at the ſame Time, juſt as ſhocking and unnatural to ſee Old Age laid betwixt a Pair of Wedding-Sheets, as it is for Youth and Beauty to be locked up in the cold Embraces of the Grave.

FAB. CXXXIII. *The* Dove *and the* Ant.

THE Ant, compelled by Thirſt, went to drink in a clear purling Rivulet; but the Current, with its circling Eddy, ſnatched her away, and carried her down the Stream. A Dove, pitying her diſtreſſed Condition, cropt a Branch from a neighbouring Tree, and let it fall into the Water, by Means of which the Ant ſaved herſelf, and got aſhore. Not long after, a Fowler having a Deſign upon the Dove, planted his Nets in due Order, without the Bird's obſerving what he was about; which the Ant perceiving, juſt as he was going to put his Deſign in Execution, ſhe bit him by the Heel, and made him give ſo ſudden a Start, that the Dove took the Alarm, and flew away.

The APPLICATION.

One good Turn deſerves another; and Gratitude is excited by ſo noble and natural a Spirit, that he ought *to be* looked upon as the vileſt of Creatures, who has *no Senſe* of it. It is, indeed, ſo very juſt and equitable a Thing,

a Thing, and ſo much every Man's Duty, that to ſpeak of it properly, one ſhould not mention it as any Thing meritorious, or that may claim Praiſe and Admiration, any more than we ſhould ſay a Man ought to be rewarded or commended for not killing his Father, or forbearing to ſet Fire to his Neighbour's Houſe. The bright and ſhining Piece of Morality, therefore, which is recommended to us in this Fable, is ſet forth in this Example of the Dove, who, without any Obligation or Expectation, does a voluntary Office of Charity to its Fellow-Creature in Diſtreſs. The conſtant uninterrupted Practice of this Virtue is the only Thing in which we are capable of imitating the great Author of our Being; whoſe *Beloved Son*, beſides the many Precepts he has given to enforce this Duty, uſed this Expreſſion as a common Saying, *It is more bleſſed to give than to receive.*

FAB. CXXXIV. *The* Eagle *and the* Crow.

AN Eagle flew down from the Top of a high Rock, and ſettled upon the Back of a Lamb; and then inſtantly flying up into the Air again, bore his bleating Prize aloft in his Pounces. A

Crow who ſat upon an Elm, and beheld this Exploit, reſolved to imitate it; ſo flying down upon the Back of a Ram, and entangling his Claws in the Wool, he fell a chattering and attempting to fly; by which Means he drew the Obſervation of the Shepherd upon him, who, finding his Feet hampered in the Fleece of the Ram, eaſily took him, and gave him to his Boys for their Sport and Diverſion.

The APPLICATION.

Every Quality which is excellent and commendable, is not, however, always a proper Object for our Imitation. We ought to ſtate our own Account honeſtly and fairly, that we may ſee what our Abilities are, and how our Circumſtances ſtand: Otherwiſe, we may not only become ridiculous to others, but prejudicial to ourſelves, by ſome awkward and ill-judged Emulation; though it happen to be in a Qualification truly laudable and great. It behoves every Man to exert a good Share of Induſtry towards the Advancement of his Intereſt, or, if he pleaſes, of his Reputation. But then it is highly neceſſary that he does this with a true Regard to his own Capacity, and without any Danger of expoſing or embarraſſing himſelf in the Operation.

FAB. CXXXV.

The Envious Man *and the* Covetous.

AN envious Man happened to be offering up his Prayers to *Jupiter*, juſt in the Time and Place with a covetous miſerable Fellow. *Jupiter*, not caring to be troubled with their Impertinences himſelf, ſent *Apollo* to examine the Merits of their Petitions, and to give them ſuch Relief as he ſhould think proper. *Apollo* therefore opened his Commiſſion, and withal told them, that, to make ſhort of the Matter, whatever the one aſked, the other ſhould have it double. Upon this, the covetous Man, tho' he had a thouſand Things to requeſt, yet forbore to aſk firſt, hoping to receive a double Quantity; for he concluded, that all Men's Wiſhes ſympathiſed with his. By this Means, the envious Man had an Opportunity of preferring his Petition firſt, which was the Thing he aimed at; ſo without much Heſitation, he prayed to be relieved, by having one of his Eyes put out; knowing that, of Conſequence, his Companion would be deprived of both.

The

The APPLICATION.

In this Fable, the Folly of thoſe two Vices, Envy and Avarice, is fully expoſed, and handſomely rallied. The Miſer, though he has the Riches of the World, without Stint, laid open to his Choice, yet dares not name the Sum, for Fear another ſhould be richer than himſelf. The Advantage of a double Quantity, by receiving laſt, is what he cannot bear to loſe, and he fares accordingly. The envious Man, though he has a Power of calling for good Things, without Meaſure, to himſelf or others, yet waves this happy Privilege, and is contented to puniſh himſelf by a very great Loſs, even that of an Eye, that he may bring down a double Portion of the like Calamity upon another. Theſe are the true Tempers of the Covetous and Envious; one can ſcarce determine whether they are more miſchievous to themſelves, or to the Public; but it is manifeſt, that they are highly noxious to both, and ſhould be treated accordingly.

FAB. CXXXVI. *The* Fox *and the* Lion.

THE firſt Time the Fox ſaw the Lion, he fell down at his Feet, and was ready to die with *Fear.* The ſecond Time, he took Courage, and could

could even bear to look upon him. The third Time he had the Impudence to come up to him, to ſalute him, and to enter into familiar Converſation with him.

The APPLICATION.

From this Fable we may obſerve the two Extremes in which we may fail, as to a proper Behaviour towards our Superiors: The one is a Baſhfulneſs, proceeding either from a vicious guilty Mind, or a timorous Ruſticity: The other, an over-bearing Impudence, which aſſumes more than becomes it, and ſo renders the Perſon inſufferable to the Converſation of well-bred reaſonable People. But there is this Difference between the Baſhfulneſs that ariſes from a Want of Education, and the Shameſacedneſs that accompanies conſcious Guilt; the firſt, by a Continuance of Time and a nearer Acquaintance, may be ripened into a proper liberal Behaviour; the other no ſooner finds an eaſy practicable Acceſs, but it throws off all Manner of Reverence, grows every Day more and more familiar, and branches out into the utmoſt Indecency and Irregularity. Indeed, there are many Occaſions which may happen to caſt an Awe, or even a Terror upon our Minds at firſt View, without any juſt and reaſonable Grounds: But upon a little Recollection, or a nearer Inſight, we recover ourſelves, and can appear indifferent and unconcerned, where, before, we were ready to ſink under a Load of Diffidence and Fear. We ſhould, upon ſuch Occaſions, uſe our Endeavours to regain a due Degree of Steadineſs and Reſolution; but, at the ſame Time, we muſt have a Care that our Efforts in that Reſpect do not force the Balance too much, and make it riſe to an unbecoming Freedom, and an offenſive Familiarity.

FAB. CXXXVII. *The* Geeſe *and the* Cranes.

A Flock of Geeſe and a Parcel of Cranes uſed often to feed together in a Corn-field. At laſt, the Owner of the Corn, with his Servants, coming upon them of a ſudden, ſurpriſed them in the very Fact; and the Geeſe being heavy, fat, full-bodied Creatures, were moſt of them Sufferers; but the Cranes, being thin and light, eaſily flew away.

The APPLICATION.

When the Enemy comes to make a Seizure, they are ſure to ſuffer moſt, whoſe Circumſtances are the richeſt and fatteſt. In any Caſe of Perſecution, Money hangs like a dead Weight about a Man; and we never feel Gold ſo heavy, as when we endeavour to make off with it. Therefore wiſe and politic Miniſters of State, whenever they ſee a Storm begin to gather over their Heads, always take Care to unlade themſelves of a good Part of their Cargo; and, by this Means, ſeldom find but the Blaſts of Obloquy, through which they are to make their Way, are leſs deaf and inexorable than the ſtormy Waves of the Ocean. Indeed, *Poverty* is too frequently the Occaſion of Men's being

treated

treated as if they were guilty of the greateſt Crimes and Reproaches: But then, theſe Sort of Criminals have this Advantage, that no one thinks fit to treat them with any Thing worſe than Contempt: Whereas, if any Pretence can be found to fall upon the Man who is rich, it is a Miracle if he eſcapes with both Life and Money. In ſhort, Riches are like the Baggage of an Army; very uſeful, while we lie in quiet Poſſeſſion of the Camp, or are powerful enough to defy the Enemy; but when once we are put to the Rout, if we would get off with our Lives or Liberties, we muſt quit our Baggage as ſoon as poſſible, and leave it for Plunder to our Purſuers. Nay, however ſtrongly intrenched we may think ourſelves, as long as Money is in the Caſe, it is good to look about us for Fear of a Surpriſe: For, after all, he that does not, upon Occaſion, make himſelf Wings with his Riches to fly off with, deſerves to be puniſhed, like a Gooſe as he is, for his Heavineſs.

FAB. CXXXVIII. *The* Horſe *and the* Aſs.

THE Horſe, adorned with his great War-Saddle, and champing his foaming Bridle, came thundering along the Way, and made the Mountains echo with *his loud* ſhrill Neighing. He had not gone

gone far, before he overtook an Aſs, who was labouring under a heavy Burden, and moving ſlowly on in the ſame Track with himſelf. Immediately he called out to him, in a haughty imperious Tone, and threatened to trample him in the Dirt, if he did not break the Way for him. The poor patient Aſs, not daring to diſpute the Matter, quietly got out of his Way as faſt as he could, and let him go by. Not long after this, the ſame Horſe, in an Engagement with the Enemy, happened to be ſhot in the Eye, which made him unfit for Shew, or any military Buſineſs; ſo he was ſtript of his fine Ornaments, and ſold to a Carrier. The Aſs meeting him in this forlorn Condition, thought that now it was his Time to inſult; and ſo, ſays he, Hey-day, Friend, is it you! Well, I always believed that Pride of yours would one Day have a Fall.

The APPLICATION.

Pride is a very unaccountable Vice: Many People fall into it unawares, and are often led into it by Motives, which, if they conſidered Things rightly, would make them abhor the very Thoughts of it. There is no Man that thinks well of himſelf, but deſires that the reſt of the World ſhould think ſo too. Now it is the wrong Meaſures we take in endeavouring after this, that expoſe us to diſcerning People in that Light which they call Pride, and which is ſo far from giving us any Advantage in their Eſteem, that it renders us deſpicable and ridiculous. It is an Affectation of appearing conſiderable that puts Men upon being proud and inſolent; and their very being ſo, makes them, infallibly, little and inconſiderable. The Man that claims and calls for Reverence and Reſpect, deſerves none; he that aſks for Applauſe, is ſure to loſe it; the certain Way to get it is to ſeem to ſhun it; and the humble Man, according to the Maxims even of this World, is the moſt likely to be exalted. He that, in his Words or Actions, pleads for Superiority, and rather chuſes to do an ill Action, than condeſcend to do a good one, acts like a Horſe, and is

as

s void of Reaſon and Underſtanding. The Rich and the 'owerful want nothing but the Love and Eſteem of Man-ind to complete their Felicity; and theſe they are ſure to btain by a good-humoured, kind Condeſcenſion; and as ertain of being every Body's Averſion, while the leaſt 'incture of overbearing Rudeneſs is perceptible in their Words or Actions. What brutal Tempers muſt they be of, /ho can be eaſy and indifferent, while they know themſelves to be univerſally hated, though in the Midſt of Affluence and Power? But this is not all; for if ever the Wheel of Fortune ſhould whirl them from the Top to the Bottom, inſtead of Friendſhip or Commiſeration, they will meet with nothing but Contempt; and that with much more Juſtice than ever they themſelves exerted it towards others.

FAB. CXXXIX.

The Huſbandman *and his* Sons.

A Certain Huſbandman lying at the Point of Death, and being deſirous his Sons ſhould purſue that innocent entertaining Courſe of Agriculture, in which himſelf had been engaged all his Life, made Uſe of this Expedient to induce them to it. He called them to his Bed-ſide, and ſpoke to this Effect.

All

All the Patrimony I have to bequeath to you, Sons, is my Farm and my Vineyard, of which I make you Joint-Heirs. But I charge you not to let it go out of your own Occupation: for, if I have any Treaſure beſides, it lies buried ſomewhere in the Ground, within a Foot of the Surface. This made the Sons conclude, that he talked of Money which he had hid there: So, after their Father's Death, with unwearied Diligence and Application, they carefully dug up every Inch, both of the Farm and Vineyard. From which it came to paſs, that though they miſſed of the Treaſure which they expected, the Ground, by being ſo well ſtirred and looſened, produced ſo plentiful a Crop of all that was ſowed in it, as proved a real, and that no inconſiderable Treaſure.

The APPLICATION.

Labour and Induſtry, well applied, ſeldom fail of finding a Treaſure; and ſince ſomething towards the Conveniences and Pleaſures of Life may be thus procured, why ſhould we loſe and throw it away, by being ſlothful and idle? Exerciſe is a great Support of Health, and Health is by far the greateſt ſingle Bleſſing of Life; which alone will weigh ſufficient with any conſiderate Man; ſo as to keep him from being utterly deſtitute of Employment. But of all Kinds of Treaſure which are ſure to reward the Diligence of the active Man, none is more agreeable, either in the Purſuit or Poſſeſſion, than that which ariſes from the Culture of the Earth. What can be more ſatisfactory, than to have our Hopes grow and increaſe every Day with the Product of the Ground; to have our Minds entertained with the wonderful Œconomy of the vegetable World; our Nerves ſtrengthened, and our Blood purified, by a conſtant Return of Exerciſe; and a new Reliſh given to every Meal from the Fragrancy of the Air, and Freſhneſs of the Soil? Add to all theſe, that the Treaſures and Delights of Agriculture are ſo various, that they are not eaſily to be deſcribed, and are never to be excelled. They are *ſcarce to* be conceived by one that has not felt them, nor *to be truly* painted by any but the greateſt of Poets.

FAB.

FAB. CXL. *The* Horſe *and the* Lion.

A LION, ſeeing a fine plump Nag, had a great Mind to eat a Bit of him, but knew not which Way to get him into his Power. At laſt he bethought himſelf of this Contrivance; he gave out that he was a Phyſician; who, having gained Experience by his Travels into foreign Countries, had made himſelf capable of curing any Sort of Malady or Diſtemper, incident to any Kind of Beaſt; hoping by this Stratagem, to get an eaſier Admittance among Cattle, and find an Opportunity to execute his Deſign. The Horſe, who ſmoked the Matter, was reſolved to be even with him; and ſo humouring the Thing, as if he ſuſpected nothing, he prayed the Lion to give him his Advice in Relation to a Thorn he had got in his Foot, which had quite lamed him, and gave him great Pain and Uneaſineſs. The Lion readily agreed, and deſired he might ſee the Foot. Upon which the Horſe lifted up one of his hind Legs, and while the Lion pretended to be poring earneſtly upon the Hoof, gave him ſuch a Kick in the Face as quite ſtunned him, and left him

him ſprawling upon the Ground. In the mean Time the Horſe trotted away, neighing, and laughing merrily at the Succeſs of the Trick, by which he had defeated the Purpoſe of one who intended to have tricked him out of his Life.

The APPLICATION.

Though all Manner of Fraud and Tricking is mean, and utterly beneath a Man of Senſe and Honour, yet methinks, Equity itſelf allows us to diſappoint the Deceiver, and to repel Craft by Cunning. Treachery has ſomething ſo wicked, and worthy of Puniſhment in its Nature, that it deſerves to meet with a Return of its own Kind; an open Revenge would be too liberal for it, and nothing matches it but itſelf. However therefore abominable it is, to be the Aggreſſor in this Point, yet it cannot be inconſiſtent with Virtue to counterplot, and to take all Manner of Advantage againſt the Man who is undermining us.

FAB. CXLI. *The* Lion, *the* Bear, *and the* Fox.

A Lion and and a Bear fell together by the Ears, over the Carcaſe of a Fawn, which they found in the Foreſt, their Title to him being to be decided by Force of Arms. The Battle was ſevere and tough

on both Sides, and they held it out, tearing and worrying one another ſo long, that what with Wounds and Fatigue, they were ſo faint and weary, they were not able to ſtrike another Stroke. Thus, while they lay upon the Ground, panting and lolling out their Tongues, a Fox chanced to paſs by that Way, who, perceiving how the Caſe ſtood, very impudently ſtept in between them, ſeized the Booty which they had all this while been contending for, and carried it off. The two Combatants, who lay and beheld all this, without having Strength enough to ſtir and prevent it, were only wiſe enough to make this Reflection: Behold the Fruits of our Strife and Contention! that Villain, the Fox, bears away the Prize, and we ourſelves have deprived each other of the Power to recover it from him.

The APPLICATION.

When People go to Law about an uncertain Title, and have ſpent their whole Eſtate in the Conteſt, nothing is more common than for ſome little pettifogging Attorney to ſtep in and to ſecure it to himſelf. The very name of Law ſeems to imply Equity and Juſtice, and that is the Bait which has drawn in many to their Ruin. Others are excited by their Paſſions, and care not if they deſtroy themſelves, ſo they do but ſee their Enemy periſh with them. But if we lay aſide Prejudice and Folly, and think calmly of the Matter, we ſhall find, that going to Law is not the beſt Way of deciding Differences about Property; it being, generally ſpeaking, much ſafer to truſt to the Arbitration of two or three honeſt ſenſible Neighbours, than, at a vaſt Expence of Money, Time and Trouble, to run through the tedious, frivolous Forms, with which, by the Artifice of greedy Lawyers, a Court of Judicature is contrived to be attended. It has been ſaid, that if Mankind would lead moral virtuous Lives, there would be no Occaſion for Divines; if they would but live temperately and ſoberly, that they would never want Phyſicians; both which Aſſertions, tho' true in the main, are yet expreſſed in too great a Latitude.

Latitude. But one may venture to affirm, That if Men preſerved a ſtrict Regard to Juſtice and Honeſty in their Dealings with each other, and upon any Miſtake or Miſapprehenſion, were always ready to refer the Matter to diſintereſted Umpires, of acknowledged Judgment and Integrity, they could never have the leaſt Occaſion for Lawyers. When People have gone to Law, it is rarely to be found but one or both Parties was either ſtupidly obſtinate, or raſhly inconſiderate. For, if the Caſe ſhould happen to be ſo intricate, that a Man of common Senſe could not diſtinguiſh who had the beſt Title, how eaſy would it be to have the Opinion of the beſt Counſel in the Land, and agree to determine it by that? If it ſhould appear dubious even after that, how much better would it be to divide the Thing in Diſpute, rather than go to Law, and hazard the loſing, not only of the Whole, but Coſts and Damages into the Bargain?

FAB. CXLII. *The* Fox *and the* Sick Lion.

IT was reported that the Lion was ſick, and the Beaſts were made to believe that they could not make their Court better, than by going to viſit him. Upon this, they generally went; but it was particularly taken Notice of, that the Fox was not one of the

the Number. The Lion therefore diſpatched one of his Jackalls to ſound him about it, and aſk him why he had ſo little Charity and Reſpect, as never to come near him at a Time when he lay ſo dangerouſly ill, and every Body elſe had been to ſee him. Why, replies the Fox, pray, preſent my Duty to his Majeſty, and tell him that I have the ſame Reſpect for him as ever, and have been coming ſeveral Times to kiſs his royal Hand; but I am ſo terribly frightened at the Mouth of his Cave, to ſee the Print of my Fellow-Subjects Feet, all pointing forwards, and none backwards, that I have not Reſolution enough to venture in. Now the truth of the Matter was, that the Sickneſs of the Lion was only a Sham, to draw the Beaſts into his Den, the more eaſily to devour them.

The APPLICATION.

A Man ſhould weigh and conſider the Nature of any Propoſal well, before he gives into it: for a raſh and haſty Compliance has been the Ruin of many a one. And it is the Quinteſſence of Prudence not to be too eaſy of Belief. Indeed the Multitude think altogether in the ſame Track, and are much upon a Foot. Their Meditations are confined in one Channel, and they follow one another very orderly in a regular Stupidity. Can a Man of Thought and Spirit be poſſeſſed thus, and trudge along like a Pack-Horſe, in a deep ſtinking muddy Road, when he may ſtrik it over the beauteous Lawns, or loſe himſelf agreeably in the ſhady verdant Mazes of unreſtrained Contemplation? It is impoſſible. Vulgar Notions are ſo generally attended with Error, that wherever one traces the Footſteps of the Many tending all one Way, it is enough to make one ſuſpect, with the Fox in the Fable, that there is ſome Trick in it. The Eye of Reaſon is dulled and ſtupified when it is confined, and made to gaze continually upon the ſame Thing: It rather chuſes to look about it, and amuſe itſelf with Variety of Objects, as they lie ſcat-

tered up and down in the unbounded Proſpect. He tha goes implicitly into a Thing may be miſtaken, notwithſtanding the Number of thoſe who keep him Company but he that keeps out till he ſees Reaſon to enter, acts upon true Maxims of Policy and Prudence. In ſhort, it becomes us, as we are reaſonable Creatures, to behave ourſelves as ſuch, and to do as few Things as poſſible, of which we may have Occaſion to repent.

FAB. CXLIII. *The* Mice *in* Council.

THE Mice called a general Council; and having met, after the Doors were locked, entered into a free Conſultation about Ways and Means how to render their Fortunes and Eſtates more ſecure from the Danger of the Cat. Many Things were offered, and much was debated, *pro* and *con*, upon the Matter. At laſt a young Mouſe, in a fine florid Speech, concluded upon an Expedient, and that the only one, which was to put them for the future entirely out of the Power of the Enemy; and this was, that the Cat ſhould wear a Bell about her Neck

Neck, which, upon the leaſt Motion, would give the Alarm, and be a Signal for them to retire into their Holes. This Speech was received with great Applauſe, and it was even propoſed by ſome, that the Mouſe who made it ſhould have the Thanks of the Aſſembly. Upon which, an old grave Mouſe, who had ſat ſilent all the while, ſtood up, and in another Speech, owned that the Contrivance was admirable, and the Author of it, without Doubt, an ingenious Mouſe; but, he ſaid, he thought it would not be ſo proper to vote him Thanks, till he ſhould farther inform them how this Bell was to be faſtened about the Cat's Neck, and what Mouſe would undertake to do it.

The APPLICATION.

Many Things appear feaſible in Speculation, which are afterwards found to be impracticable. And ſince the Execution of any Thing is that which is to complete and finiſh its very Exiſtence, what raw Counſellors are thoſe who adviſe, what precipitate Politicians thoſe who proceed to the Management of Things in their Nature incapable of anſwering their own Expectations, or their Promiſes to others. At the ſame Time, the Fable teaches us, not to expoſe ourſelves in any of our little politic Coffee-Houſe Committees, by determining what ſhould be done upon every Occurrence of Mal-Adminiſtration, when we have neither Commiſſion nor Power to execute it. He that, upon ſuch Occaſions, adjudges, as a Preſervative for the State, that this or that ſhould be applied to the Neck of thoſe who have been Enemies to it, will appear full as ridiculous as the Mouſe in the Fable, when the Queſtion is aſked, Who ſhall put it there? In Reality, we do but expoſe ourſelves to the Hatred of ſome, and the Contempt of others, when we inadvertently utter our impracticable Speculations, in reſpect of the Public, either in private Company, or authoriſed Aſſemblies.

FAB. CXLIV.

The Lion, *the* Aſs, *and the* Fox.

THE Lion, the Aſs, and the Fox, went a hunting together in the Foreſt; and it was agreed, that whatever was taken ſhould be divided amongſt them. They happened to have very good Sport, and caught a large fat Stag, which the Lion ordered the Aſs to divide. The Aſs, according to the beſt of his Capacity, did ſo, and made three pretty equal Shares. But ſuch levelling Doings not ſuiting at all with the craving Temper of the greedy Lion, without farther Delay he flew upon the Aſs, and tore him in Pieces; and then bid the Fox divide it in two Parts. *Reynard*, who ſeldom wanted a Prompter, however, had his Cue given him ſufficiently upon this Occaſion; and ſo, nibbling off one little Bit for himſelf, he laid forth all the reſt for the Lion's Portion. The royal Brute was ſo delighted at this dutiful and handſome Proof of his *Reſpect*, that he could not forbear expreſſing the Sa-

tisfaction

tisfaction it gave him; und aſked him withal, where he could poſſibly have learnt ſo proper and ſo courtly a Behaviour? Why, replies *Reynard*, to tell your Majeſty the Truth, I was taught it by the Aſs that lies dead there.

The APPLICATION.

We may learn a great deal of uſeful Experience from the Examples of other People, if we will but take the Pains to obſerve them. And, beſides the Profit of the Inſtructions, there is no ſmall Pleaſure in being taught any proper Science, at the Expence of ſomebody elſe. To this Purpoſe, the Hiſtory of former Times, as well as the Tranſactions of the preſent, are very well adapted; and ſo copious as to be able to furniſh us with Precedents upon almoſt every Occaſion. The Rock upon which another has ſplit, is a Kind of Light-Houſe or Beacon, to warn us from the like Calamity; and by taking ſuch an Advantage, how eaſily may we ſteer a ſafe Courſe! He that, in any Negociation with his Betters, does not well and wiſely conſider how to behave himſelf, ſo as not to give Offence, may very likely come off as the Aſs did: But a cool thinking Man, though he ſhould deſpair of ever making Friends of the People in Power, will be cautious and prudent enough to do nothing which may provoke them to be his Enemies.

FAB. CXLV. *The* Old Lion.

A LION, worn out with Age, lay fetching his laſt Gaſp, and agonizing in the convulſive Struggles of Death. Upon which Occaſion, ſeveral of the Beaſts, who had formerly been Sufferers by him, came and revenged themſelves upon him. The Boar with his mighty Tuſks, drove at him in a Stroke that glanced like Lightning. And the Bull gored him with his violent Horns. Which, when the Aſs ſaw they might do without any Danger, he too came up, and threw his Heels into the Lion's Face. Upon which, the poor old expiring Tyrant uttered theſe Words with his laſt dying Groan: Alas! how grievous is it to ſuffer Inſults, even from the Brave and the Valiant; but to be ſpurned by ſo baſe a Creature as this is, who is the Diſgrace of Nature, is worſe than dying ten thouſand Deaths.

The APPLICATION.

He that would be reverenced and reſpected by the reſt of Mankind, muſt lay in a Foundation for it of ſome *Kind* or other; for People cannot be perſuaded to pay

Deference

Deference and Eſteem for nothing. So that though we have lived in good Repute in the World, if ever we ſhould happen to outlive our Stock, we muſt not be ſurprized to find ourſelves ſlighted and affronted, even by the vileſt Scum of the People. If therefore we would raiſe to ourſelves a Dignity that will continue not only to the End of our Lives, but extend itſelf far down among the Ages of Poſterity, we ſhould take Care to eſtabliſh it upon a Foundation of Virtue and Good-nature: This will not only preſerve us from the Inſults of our Enemies, but upon Occaſion, ſurround us with a truſty Guard of faithful and ſincere Friends.

FAB. CXLVI. *The* Old Man *and his* Sons.

AN old Man had many Sons, who were often falling out one with another. When the Father had exerted his Authority, and uſed other Means in order to reconcile them, and all to no Purpoſe, at laſt he had Recourſe to this Expedient; he ordered his Sons to be called before him, and a ſhort Bundle of Sticks to be brought; and then commanded them, one by one, to try if with all their Might and Strength they could any of them break it. They

all tried, but to no Purpoſe; for the Sticks being cloſely and compactly bound up together, it was impoſſible for the Force of Man to do it. After this the Father ordered the Bundle to be untied, and gave a ſingle Stick to each of his Sons, at the ſame Time bidding him try to break it: Which, when each did with all imaginable Eaſe, the Father addreſſed himſelf to them to this Effect. O my Sons, behold the Power of Unity! For if you, in like Manner, would but keep yourſelves ſtrictly conjoined in the Bonds of Friendſhip, it would not be in the Power of any Mortal to hurt you; but, when once the Ties of brotherly Affection are diſſolved, how ſoon do you fall to Pieces, and are liable to be violated by every injurious Hand that aſſaults you.

The APPLICATION.

Nothing is more neceſſary towards completing and continuing the Well-being of Mankind, than their entering into, and preſerving Friendſhips and Alliances. The Safety of a Government depends chiefly upon this; and therefore it is weakened and expoſed to its Enemies, in Proportion as it is divided by Parties. *A Kingdom divided againſt itſelf is brought to Deſolation.* And the ſame holds good among all Societies and Corporations of Men, from the Conſtitution of the Nation, down to every little Parochial Veſtry. But the Neceſſity of Friendſhip extends itſelf to all Sorts of Relations in Life; as it conduces mightily to the Advantage of particular Clans and Families. Thoſe of the ſame Blood and Lineage have a natural Diſpoſition to unite together, which they ought, by all Means, to cultivate and improve. It muſt be a great Comfort to People, when they fall under any Calamity, to know that there are many others ſympathiſe with them; a great Load of Grief is mightily leſſened, when it is parcelled out into many Shares. And then Joy, of all our Paſſions, loves to be communicative, and generally increaſes, in Proportion to the Number of thoſe who partake of it with us. We defy the Threats and *Malice* of an Enemy, when we are aſſured that he cannot

attack

tack us ſingle, but muſt encounter a Bundle of Allies at e ſame Time. But they that behave themſelves ſo as to ıve few or no Friends in the World, live in a perpetual ear and Jealouſy of Mankind, becauſe they are ſenſible their own Weakneſs, and know themſelves liable to be uſhed, or broken to Pieces, by the firſt Agreſſor.

FAB. CXLVII.

The Old Woman *and her* Maids.

A Certain old Woman had ſeveral Maids, whom ſhe uſed to call up to their Work, every Morn- ıg, at the Crowing of the Cock. The Wenches, ho found it grievous to have their ſweet Sleep diſ- ırbed ſo early, combined together, and killed the ock, thinking that, when the Alarm was gone, they ıight enjoy themſelves in their warm Beds a little ınger. The old Woman, grieved for the Loſs of her ock, and having, by ſome Means or other, diſcover- l the whole Plot, was reſolved to be even with them; ır, from that Time, ſhe obliged them to riſe conſtant- at Midnight.

The APPLICATION.

It can never be expected that Things ſhould be, in all Reſpects, agreeable to our Wiſhes; and if they are not very bad indeed, we ought in many Caſes to be contented with them; leſt when, through Impatience, we precipitately quit our preſent Condition of Life, we may to our Sorrow find, with the old Saying, that ſeldom comes a better. Before we attempt any Alteration of Moment, we ſhould be certain what State it will produce: for, when Things are already bad, to make them worſe by trying Experiments, is an Argument of great Weakneſs and Folly, and is ſure to be attended with a too late Repentance. Grievances, if really ſuch, ought by all Means to be redreſſed, provided we can be aſſured of doing it with Succeſs: But we had better, at any Time, bear with ſome Inconvenience, than make our Condition worſe, by attempting to mend it.

FAB. CXLVIII.

The Falconer *and the* Partridge.

A Falconer having taken a Partridge in his Nets, the Bird begged hard for a Reprieve, and promiſed the Man, if he would let him go, to decoy other

ether Partridges into his Net. No, replies the Falconer, I was before determined not to ſpare you, but now you have condemned yourſelf by your own Words: for he who is ſuch a Scoundrel as to offer to betray his Friends, to ſave himſelf, deſerves, if poſſible, worſe than Death.

The APPLICATION.

However it may be convenient for us to like the Treaſon, yet we muſt be very deſtitute of Honour not to hate and abominate the Traitor. And accordingly, Hiſtory furniſhes us with many Inſtances of Kings and great Men, who have puniſhed the Actors of Treachery with Death, though the Part they acted had been ſo conducive to their Intereſts, as to give them a Victory, or perhaps the quiet Poſſeſſion of a Throne. Nor can Princes purſue a more juſt Maxim than this; for a Traitor is a Villain of no Principles, that ſticks at nothing to promote his own ſelfiſh Ends: he that betrays one Cauſe for a great Sum of Money, will betray another upon the ſame Account; and therefore it muſt be very impolitic in a State to ſuffer ſuch Wretches to live in it. Since then this Maxim is ſo good, and ſo likely at all Times to be practiſed, what ſtupid Rogues muſt they be, who undertake ſuch precarious dirty Work! If they miſcarry, it generally proves fatal to them from one Side or other; if they ſucceed, perhaps they may have the promiſed Reward, but are ſure to be deteſted, if ſuffered to live, by the very Perſon that employs them.

FAB. CXLIX.

The Porcupine *and the* Snakes.

A Porcupine, wanting to ſhelter himſelf, deſired a Neſt of Snakes to give him Admittance into their Cave. They were prevailed upon, and let him in accordingly; but were ſo annoyed with his ſharp prickly Quills that they ſoon repented of their eaſy Compliance, and entreated the Porcupine to withdraw, and leave them their Hole to themſelves. No, ſays he, let them quit the Place that don't like it; for my Part, I am well enough ſatisfied as I am.

The APPLICATION.

Some People are of ſo brutiſh, inhoſpitable Tempers, that there is no living with them, without greatly incommoding ourſelves. Therefore, before we enter into any Degree of Friendſhip, Alliance, or Partnerſhip, with any Perſon whatever, we ſhould thoroughly conſider his Nature and Qualities, his Circumſtances and his Humour. There ought to be ſomething in each of

theſe

theſe Reſpects to tally and correſpond with our own Meaſures, to ſuit our Genius, and adapt itſelf to the Size and Proportion of our Deſires; otherwiſe our Aſſociations, of whatever Kind, may prove the greateſt Plagues of our Life. Young Men are very apt to run into this Error; and being warm in all their Paſſions, throw open their Arms at once, and admit into greateſt Intimacy Perſons whom they know little of, but by falſe and uncertain Lights. Thus they ſometimes receive a Viper into their Boſom, inſtead of a Friend, and take a Porcupine for a Conſort, with whom they are obliged to cohabit, though ſhe may prove a thorn in their Sides as long as they live. A true Friend is one of the greateſt Bleſſings in Life; therefore, to be miſtaken or diſappointed of ſuch Enjoyment, when we hope to be in full Poſſeſſion of it, muſt be a great Mortification. So that we cannot be too nice and ſcrupulous in our Choice of thoſe, who are to be our Companions for Life; for they muſt have but a poor ſhallow Notion of Friendſhip, who intend to take it, like a Leaſe, for a Term of Years only. In a Word, the Doctrine which this Fable ſpeaks, is to prepare us againſt being injured or deceived by a raſh Combination of any Sort. The Manners of the Man we deſire for a Friend, of the Woman we like for a Wife, of the Perſon with whom we would jointly manage and concert Meaſures for the Advancement of our temporal Intereſt, ſhould be narrowly and cautiouſly inſpected, before we embark with them in the ſame Veſſel, leſt we ſhould alter our Mind when it is too late, and think of regaining the Shore, after we have launched out of our Depth.

FAB. CL. *The* Peacock *and the* Magpye.

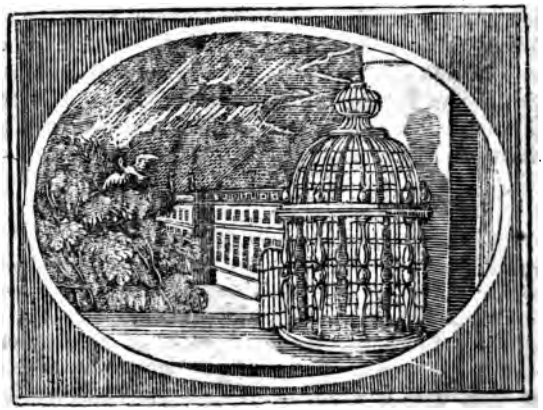
THE Birds met together upon a Time, to chuſe a King. And the Peacock ſtanding Candidate, diſplayed his gaudy Plumes, and catched the Eyes of the ſilly Multitude with the Richneſs of his Feathers. The Majority declared for him, and clapped their Wings with great Applauſe. But, juſt as they were going to proclaim him, the Magpye ſtept forth in the Midſt of the Aſſembly, and addreſſed himſelf thus to the new King: May it pleaſe your Majeſty Elect, to permit one of your unworthy Subjects to repreſent to you his Suſpicions and Apprehenſions, in the Face of this whole Congregation: We have choſen you for our King, we have put our Lives and Fortunes into your Hands, and our whole Hope and Dependance is upon you: If therefore the Eagle, or the Vulture, or the Kite, ſhould at any Time make a Deſcent upon us, as it is highly probable they will, may your Majeſty be ſo gracious as to diſpel our Fears,

Fears, and clear our Doubts about that Matter, by letting us know how you intend to defend us againſt them? This pithy unanſwerable Queſtion drew the whole Audience into ſo juſt a Reflection, that they ſoon reſolved to proceed to a new Choice. But, from that Time the Peacock has been looked upon as a vain inſignificant Pretender, and the Magpye eſteemed as eminent a Speaker as any among the whole Community of Birds.

The APPLICATION.

Form and Outſide, in the Choice of a Ruler, ſhould not be ſo much regarded, as the Qualities and Endowments of the Mind. In chuſing Heads of Corporations, from the King of the Land, down to the Maſter of a Company, upon every new Election it ſhould be enquired into, which of the Candidates is moſt capable of advancing the Good and Welfare of the Community; and upon him the Choice ſhould fall. But the Eyes of the Multitude are ſo dazzled with Pomp and Shew, Noiſe and Ceremony, that they cannot ſee Things really as they are: And from hence it comes to paſs, that ſo many Abſurdities are committed and maintained in the World. People ſhould examine and weigh the real Weight and Merit of the Perſon, and not be impoſed upon by falſe Colours, and Pretences of I know not what.

FAB. CLI. *The* Parrot *and his* Cage.



A Parrot, which belonged to a Perſon of Quality, was fed every Day with Plenty of choice Dainties, and kept in a ſtately Cage, which was ſet abroad, upon a Marble Table, in the Garden, that he might enjoy the Light of the Sky, and the Freſhneſs of the Air, to the beſt Advantage. His Maſter, and all the Family, when they talked to him, uſed the moſt tender fond Expreſſions, and the Diſorder of his Feathers was ſmoothed with kindly Touches, by the fair Hand of his Lady. Yet notwithſtanding this happy Situation, he was uneaſy, and envied the Condition of thoſe Birds who lived free in the Wilderneſs, and hopped up and down, unconfined, from Bough to Bough. He earneſtly longed to lead the ſame Life, and ſecretly pined with Grief, becauſe his Wiſhes were denied him. After ſome Time, however, it happened that the Door of his Cage was left unfaſtened, and the long wiſhed for Opportunity was given him of *making* an Elopement. Accordingly, out he flew,

and

and conveyed himſelf among the Shades of a neighbouring Wood, where he thought to ſpend the Remainder of his Days in Content. But alas! poor Poll was miſtaken; a thouſand Inconveniencies, which he never dreamt of, attended this Elopement of his, and he is now really that miſerable Creature, which, before, his Imagination only made him. He is buffetted by the ſavage Inhabitants of the Grove; and his Imitation of a human Voice, which formerly rendered him ſo agreeable, does but the more expoſe him to the fierce Reſentment of the feathered Nation. The delicate Food with which he uſed to be fed, is no more; he is unſkilled in the Ways of providing for himſelf, and even ready to die with Hunger. A Storm of Rain, Thunder, and Lightning, fills all the Air, and he has no Place to ſkreen or protect him; his Feathers are wetted with the heavy Shower, and blaſted with the Flaſhes of Lightning. His tender Nature, ſuited to a milder Climate, could not ſtand the ſevere Shock; he even died under it. But, juſt before he breathed his laſt, he is ſaid to have made this Reflection: Ah, poor Poll! were you but in your Cage again, you would never wander more.

The APPLICATION.

This Fable may be a proper Leſſon to thoſe who are poſſeſſed with a Spirit of Rambling, and trying Experiments; who are ſo infatuated with theſe airy Notions, that though they have a warm Houſe over their Heads, and a good Table to eat at, kind indulgent Parents, or fond Huſbands, yet they cannot be contented, but muſt ſally forth into the wide World, and paſs, as it were, into a new and untried Being. People may have felt imaginary Inconveniencies at Home; but as they have been uſed to live in a Dependance upon others, let them but go abroad, and try to ſhift for themſelves, and they will, in all Probability, ſoon feel

real

real Miſeries. No Ship puts to Sea without an experienced Pilot; nor do Armies take the Field, but under a General of Conduct and Courage; yet ſome Women and Children are ſo perverſe and wrong-headed, that they will leave a quiet ſafe Port, and launch out into a World of Troubles and Dangers, without the leaſt Share of Diſcretion to ſteer their Courſe by. How can they hope to eſcape ſplitting upon every Rock, who are thus raſh and adventurous? A ſevere Repentance, after ſuch Elopement, is generally as certain as it is uſeleſs and unregarded.

FAB. CLII. *The* Fowler *and the* Ringdove.

A Fowler took his Gun, and went into the Woods a ſhooting. He ſpied a Ringdove among the Branches of an Oak, and intended to kill it. He clapped the Piece to his Shoulder, and took his Aim accordingly. But, juſt as he was going to pull the Trigger, an Adder, which he had trod upon under the Graſs, ſtung him ſo painfully in the Leg, that he was forced to quit his Deſign, and threw his Gun down in a Paſſion. The Poiſon immediately

immediately infected his Blood, and his whole Body began to mortify; which, when he perceived, he could not help owning it to be juſt. Fate, ſays he, has brought Deſtruction upon me, while I was contriving the Death of another.

The APPLICATION.

This is another Leſſon againſt Injuſtice; a Topic in which our juſt Author abounds. And, if we conſider the Matter fairly, we muſt allow it to be as reaſonable that ſome one ſhould do Violence to us, as we ſhould commit it upon another. When we are impartial in our Reflections, thus we muſt always think. The unjuſt Man, with a hardened unfeeling Heart, can do a thouſand bitter Things to others: But if a ſingle Calamity touches himſelf, Oh, how tender he is! How inſupportable is the Uneaſineſs it occaſions! Why ſhould we think others born to hard Treatment, more than ourſelves? or imagine it can be reaſonable to do to another, what we ourſelves ſhould be unwilling to ſuffer? In our Behaviour to all Mankind, we need only aſk ourſelves theſe plain Queſtions, and our Conſciences will tell us how to act. Conſcience, like a good valuable Domeſtic, plays the Remembrancer to us upon all Occaſions, and gives us a gentle Twitch, when we are going to do a wrong Thing. It does not, like the Adder in the Fable, bite us to Death, but only gives us kind Cautions. However, if we neglect theſe juſt and frequent Warnings, and continue in a Courſe of Wickedneſs and Injuſtice, do not let us be ſurpriſed if Providence thinks fit, at laſt, to give us a home Sting, and to exerciſe a little Retaliation upon us.

FAB. CLIII. *The* Sow *and the* Wolf.

A SOW had juſt farrowed, and lay in the Stye, with her whole Litter of Pigs about her. A Wolf, who longed for one of them, but knew not how to come at it, endeavoured to inſinuate himſelf into the Sow's good Opinion. And accordingly, coming up to her, How does the good Woman in the Straw do? ſays he. Can I be of any Service to you, Mrs. Sow, in Relation to your little Family here? If you have a Mind to go abroad, and air yourſelf a little or ſo, you may depend upon it I will take as much Care of your Pigs, as you could do yourſelf. Your humble Servant, ſays the Sow, I thoroughly underſtand your Meaning; and, to let you know I do, I muſt be ſo free as to tell you, I had rather have your Room than your Company; and therefore, if you would act like a Wolf of Honour, and oblige me, I beg I may never ſee your Face again.

The APPLICATION.

The being officiouſly good-natured and civil, is ſome-ing ſo uncommon in the World, that one cannot hear a an make Profeſſion of it, without being ſurpriſed, or at aſt, ſuſpecting the Diſintereſtedneſs of his Intentions. ſpecially, when one who is a Stranger to us, or though nown, is ill eſteemed by us, will be making Offers of ervices, we have great Reaſon to look to ourſelves, and cert a Shyneſs and Coldneſs towards him. We ſhould ſolve not to receive even Favours from bad Kind of eople; for ſhould it happen that ſome immediate Miſ-hief was not couched in them, yet it is dangerous to ave Obligations to ſuch, or give them an Opportunity of aking a Communication with us.

FAB. CLIV.

The Huſbandman *and the* Stork.

THE Huſbandman pitched a Net in his Fields to take the Cranes and Geeſe which came to feed pon the new-ſown Corn. Accordingly, he took everal, both Cranes and Geeſe; and among them a Stork,

Stork, who pleaded hard for his Life, and, among other Apologies which he made, alledged, that he was neither Goose nor Crane, but a poor harmless Stork, who performed his Duty to his Parents to all Intents and Purposes, feeding them when they were old, and, as Occasion required, carrying them from Place to Place upon his Back. All this may be true, replies the Husbandman; but as I have taken you in bad Company, and in the same Crime, you must expect to suffer the same Punishment.

The APPLICATION.

If bad Company had nothing else to make us shun and avoid it, this, methinks, might be sufficient, that it infects and taints a Man's Reputation to as great a Degree as if he were thoroughly versed in the Wickedness of the whole Gang. 'What is it to me, if the Thief, who robs me of my Money, gives Part of it to build a Church? Is he ever the less a Thief? Shall a Woman's going to Prayers twice a Day save her Reputation, if she is known to be a malicious lying Gossip? No, such Mixtures of Religion and Sin make the Offence but the more flagrant, as they convince us, that it was not committed out of Ignorance. Indeed, there is no living without being guilty of some Faults, more or less; which the World ought to be good-natured enough to overlook, in Consideration of the general Frailty of Mankind, when they are not too gross and too abundant. But, when we are so abandoned to Stupidity, and a Neglect of our Reputation, as to keep bad Company, however little we may be criminal in Reality, we must expect the same Censure and Punishment as is due to the most notorious of our Companions.

FAB. CLV. *The* Shepherd's Boy.

A Certain Shepherd's Boy kept his Sheep upon a Common, and, in Sport and Wantonneſs, would often cry out, The Wolf! The Wolf! By this Means he ſeveral Times drew the Huſbandmen in an adjoining Field from their Work; who, finding themſelves deluded, reſolved for the future to take no Notice of his Alarm. Soon after, the Wolf came indeed. The Boy cried out in Earneſt. But no Heed being given to his Cries, the Sheep are devoured by the Wolf.

The APPLICATION.

He that is detected for being a notorious Liar, beſides the Ignominy and Reproach of the Thing, incurs this Miſchief, that he will ſcarce be able to get any one to believe him again, as long as he lives. However true our Complaint may be, or how much ſoever it may be for our Intereſt to have it believed, yet if we have been frequently caught tripping before, we ſhould hardly be able to gain Credit to what we relate afterwards. Though Mankind are generally ſtupid enough to be often impoſed

poſed upon, yet few are ſo ſenſeleſs as to believe a notorious Liar, or to truſt a Cheat upon Record. Theſe little Shams, when found out, are ſufficiently prejudicial to the Intereſt of every private Perſon who practiſes them. But, when we are alarmed with imaginary Dangers in Reſpect of the Public, till the Cry grows quite ſtale and threadbare, how can it be expected we ſhould know when to guard ourſelves againſt real ones?

FAB. CLVI. *The* Serpent *and the* Man.

A Child was playing in a Meadow, and by Chance trod upon a Serpent. The Serpent, in the Fury of his Paſſion, turned up, and bit the Child with his poiſonous Teeth, ſo that he died immediately. The Father of the Child, inſpired with Grief and Revenge, took a Weapon in his Hand, and purſuing the Serpent, before he could get into his Hole, ſtruck at him, and lopped off a Piece of his Tail. The next Day, hoping by this Stratagem to finiſh his Revenge, he brought to the Serpent's Hole Honey, Meal, and Salt, and deſired him to come forth, proteſting, that he only ſought a Reconcilia-

tion

tion on both Sides. However, he was not able to decoy the Serpent forth, who only hiſſed from within to this Purpoſe: In vain you attempt a Reconciliation; for, as long as the Memory of the dead Child, and the mangled Tail ſubſiſts, it will be impoſſible for you and I to have any Charity for each other.

The APPLICATION.

The Man who has injured you will never forgive you, is a *Spaniſh* Proverb, and, after their dry Way, a very good one. It ſeems odd, at firſt Sight, becauſe one would think the Backwardneſs to forgive ſhould be on the Side of him who has received the Injury; but the Truth of the Maxim lies, with much more Certainty, on the other Side. The Conſciouſneſs of having provoked the Reſentment of another will dwell ſo continually upon the Mind of the Aggreſſor, that he cannot reſt till he has finiſhed his Work, and put it as much as poſſible out of his Enemy's Power to make any Return upon him. Therefore, as the Serpent wiſely obſerves, it is in vain for two People, who have palpably injured each other, ever to expect to live well together for the future. Morality bids us forgive our Enemies, and the Voice of Reaſon confirms the ſame: But neither Reaſon nor Morality bids us enter into a Friendſhip with, or repoſe a Confidence in, thoſe who have injured us. We may reſolve not to return ill Uſage; but ought never to be forgiven, if, when we can prevent it, we put ourſelves into our Enemy's Hands.

FAB. CLVII. *The* Swallow *and other* Birds.

A Farmer was ſowing his Field with Flax. The Swallow obſerved it; and deſired the other Birds to aſſiſt her in picking the Seed up, and deſtroying it; telling them, that Flax was that pernicious Material, of which the Thread was compoſed which made the Fowler's Nets, and by that Means contributed to the Ruin of ſo many innocent Birds. But the poor Swallow, not having the good Fortune to be regarded, the Flax ſprung up, and appeared above the Ground. She then put them in Mind once more of their impending Danger, and wiſhed them to pluck it up in the Bud, before it went any farther. They ſtill neglected her Warnings; and the Flax grew up into the high Stalk. She yet again deſired them to attack it, for that it was not yet too late. But all that ſhe could get was, to be ridiculed and deſpiſed for a ſilly pretending Prophet. The Swallow, finding all her Remonſtrances availed nothing, was reſolved to leave the Society of ſuch unthinking, careleſs Creatures, before it was too late. So quitting the Woods, ſhe repaired

to

of the Houſes; and forſaking the Converſation of the Birds, has ever ſince made her Abode among the Dwellings of Men.

The APPLICATION.

As Men, we ſhould always exerciſe ſo much Humanity, as to endeavour the Welfare of Mankind, particularly of our Acquaintance and Relations; and if, by nothing farther, at leaſt by our good Advice. When we have done this, and, if Occaſion required, continued to repeat it a ſecond or third Time, we ſhall have acquitted ourſelves ſufficiently from any Imputation upon their Miſcarriages; and having nothing more to do, but to ſeparate ourſelves from them, that we may not be involved in their Ruin, or be ſuppoſed to partake of their Error. This is an Excommunication which Reaſon allows. For, as it would be cruel on the one Side, to proſecute and hurt People for being miſtaken; ſo, on the other, it would be indiſcreet, and over complaiſant, to keep them Company through all their wrong Notions, and act contrary to our Opinion, out of pure Civility.

FAB. CLVIII.

The Trumpeter *taken* Priſoner.

A Trumpeter, being taken Priſoner in a Battle, begged hard for Quarter, declaring his Innocence, and proteſting, that he neither had, nor could kill any Man, bearing no Arms but only his Trumpet, which he was obliged to ſound at the Word of Command. For that Reaſon, replied his Enemies, we are determined not to ſpare you; for though you yourſelf never fight, yet, with that wicked Inſtrument of yours, you blow up Animoſity between other People, and ſo become the Occaſion of much Bloodſhed.

The APPLICATION.

A Man may be guilty of Murder, who has never handled a Sword, or pulled a Trigger, or lifted up his Arm with any miſchievous Weapon. There is a little Incendiary called the Tongue, which is more venomous than a poiſoned Arrow, and more killing than a two-edged Sword. The Moral of the Fable therefore is this, that if in any civil Inſurrection, the Perſons taken in

n Arms againſt the Government deſerve to die, much more lo they, whoſe deviliſh Tongues gave Birth to the Sedition, and excity the Tumult. When wicked Prieſts, inſtead of preaching Peace and Charity, employ that Engine of Scandal, their Tongue, to foment Rebellions, whether they ſucceed in their Deſigns, or no, they ought to be ſeverely punithed; for they have done what in them lay, to ſet Folks together by the Ears; they have blown the Trumpet, and ſounded the Alarm; and if thouſands are not deſtroyed by the Sword, it is none of their Fault.

FAB. CLIX. *The* Hare *and the* Tortoiſe.

A Hare inſulted a Tortoiſe upon Account of his Slowneſs, and vainly boaſted of her own great Speed in Running. Let us make a Match, replied the Tortoiſe; I'll run with you five Miles for five Pounds, and the Fox yonder ſhall be the Umpire of the Race. The Hare agreed; and away they both ſtarted together. But the Hare, by Reaſon of her exceeding Swiftneſs, outran the Tortoiſe to ſuch a Degree, that ſhe made a Jeſt of the Matter; and, finding herſelf a little tired, ſquatted in a Tuft of

Fern that grew by the Way, and took a Nap; thinking, that if the Tortoiſe went by, ſhe could at any Time fetch him up, with all the Eaſe imaginable. In the mean while the Tortoiſe came jogging on, with a ſlow but continued Motion; and the Hare, out of a too great Security and Confidence of Victory, over-ſleeping herſelf, the Tortoiſe arrived at the End of the Race firſt.

The APPLICATION.

Induſtry and Application to Buſineſs makes Amends for the Want of a quick and ready Wit. Hence it is, that the Victory is not always to the Strong, nor the Race to the Swift. Men of fine Parts are apt to deſpiſe the Drudgery of Buſineſs; but, by affecting to ſhew the Superiority of their Genius, upon many Occaſions, they run into too great an Extreme the other Way; and the Adminiſtration of their Affairs is ruined through Idleneſs and Neglect. What Advantage has a Man from the Fertility of his Invention, and the Vivacity of his Imagination, unleſs his Reſolutions are executed with a ſuitable and uninterrupted Rapidity? In ſhort, your Men of Wit and Fire, as they are called, are oftentimes Sots, Slovens, and lazy Fellows: They are generally proud and conceited to the laſt Degree; and in the main, not the fitteſt Perſons for either Converſation or Buſineſs. Such is their Vanity, they think the Sprightlineſs of their Humour inconſiſtent with a plain ſober Way of Thinking and Speaking, and able to atone for all the little Neglects of their Buſineſs and Perſons. But the World will not be thus impoſed upon; the Man who would gain the Eſteem of others, and make his own Fortune, muſt be one that carries his Point effectually, and finiſhes his Courſe without ſwerving or loitering. Men of dull Parts, and a ſlow Apprehenſion, aſſiſted by a continued Diligence, are more likely to attain this, than your briſk Retailers of Wit, with their affected Spleen and Indolence. And if Buſineſs be but well done, no Matter whether it be done by the Sallies of a refined Wit, or the conſidering Head of a plain plodding Man.

FAB.

FAB. CLX. *The* Wolf *in* Sheep's Clothing.

A Wolf clothing himſelf in the Skin of a Sheep, and getting in among the Flock, by this Means took the Opportunity to devour many of them. At laſt the Shepherd diſcovered him, and cunningly faſtened a Rope about his Neck, tying him up to a Tree which ſtood hard by. Some other Shepherds happening to paſs that Way, and obſerving what he was about, drew near, and expreſſed their Admiration at it. What, ſays one of them, Brother, do you make hanging of Sheep? No, replies the other, but I make hanging of a Wolf whenever I catch him, though in the Habit and Garb of a Sheep. Then he ſhewed them their Miſtake, and they applauded the Juſtice of the Execution.

The APPLICATION.

This Fable ſhews us, that no Regard is to be had to the mere Habit or Outſide of any Perſon, but to undiſguiſed Worth and intrinſic Virtue. When we place our Eſteem upon the external Garb, before we inform

ourſelves of the Qualities which it covers, we may often miſtake Evil for Good, and inſtead of a Sheep, take a Wolf into our Protection. Therefore, however innocent or ſanctified any one may appear, as to the Veſture wherewith he is clothed, we may act raſhly, becauſe we may be impoſed upon, if from thence we take it for granted, that he is inwardly as good and righteous as his outward Robe would perſuade us he is. Men of Judgment and Penetration do not uſe to give an implicit Credit to a particular Habit, or a peculiar Colour, but love to make a more exact Scrutiny; for he that will come up to the Character of an honeſt, good kind of Man, when ſtripped of his Sheep's Clothing, is but the more deteſtable for his intended Impoſture; as the Wolf was but the more obnoxious to the Shepherd's Reſentment, by wearing a Habit ſo little ſuiting with his Manners.

FAB. CLXI. *The* Wolves *and the* Sheep.

THE Wolves and the Sheep had been a long Time in a State of War together. At laſt a Ceſſation of Arms was propoſed, in order to a Treaty of Peace, and Hoſtages were to be delivered on both Sides

Sides for Security. The Wolves propoſed that the Sheep ſhould give up their Dogs, on the one Side, and that they would deliver up their young ones, on the other. This Propoſal was agreed to; but no ſooner executed, than the young Wolves began to howl for Want of their Dams. The old ones took this Opportunity to cry out, The Treaty was broke; and ſo falling upon the Sheep, who were deſtitute of their faithful Guardians the Dogs, they worried and devoured them without Controul.

The APPLICATION.

In all our Tranſactions with Mankind, even in the moſt private and low Life, we ſhould have a ſpecial Regard how, and with whom we truſt ourſelves. Men, in this Reſpect, ought to look upon each other as Wolves, and to keep themſelves under a ſecure Guard, and in a continual Poſture of Defence. Particularly upon any Treaties of Importance, the Securities on both Sides ſhould be ſtrictly conſidered; and each ſhould act with ſo cautious a View to their own Intereſt, as never to pledge or part with that which is the very Eſſence and Baſis of their Safety and Well-being. And if this be a juſt and reaſonable Rule for Men to govern themſelves by, in their own private Affairs, how much more fitting and neceſſary is it in any Conjuncture wherein the Public is concerned? If the Enemy ſhould demand our whole Army for an Hoſtage, the Danger in our complying with it would be ſo groſs and apparent, that we could not help obſerving it; but perhaps a Country may equally expoſe itſelf by parting with a particular Town or General, as its whole Army; its Safety, not ſeldom, depending as much upon one of the former, as upon the latter. In ſhort, Hoſtages and Securities may be ſomething very dear to us, but ought never to be given up, if our Welfare and Preſervation have any Dependance upon them.

FAB. CLXII. *The* Young Man *and his* Cat.

A Certain young Man uſed to play with a Cat; of which he grew ſo fond, that at laſt he fell in Love with it, and to ſuch a Degree, that he could reſt neither Night nor Day for the Exceſs of his Paſſion. At laſt he prayed to *Venus*, the Goddeſs of Beauty, to pity him, and relieve his Pain. The good-natured Goddeſs was propitious, and heard his Prayers; before he roſe up from kneeling, the Cat, which he held in his Arms, was transformed into a beautiful Girl. The Youth was tranſported with Joy, and married her that very Day. At Night they went to Bed, and as the new Bride lay encircled in the Embraces of her amorous Huſband, ſhe unfortunately heard a Mouſe behind the Hangings, and ſprung from his Arms to purſue it. *Venus*, offended to ſee her ſacred Rites prophaned by ſuch an indecent Behaviour; and perceiving that her new Convert, though a Woman in outward Appearance, was a Cat in her Heart, ſhe made her return to her old Form again, that her Manners and Perſon might be agreeable to each other.

The

The APPLICATION.

People, as to their Manners and Behaviour, take a ſtrong Bias from Cuſtom and Education, but a much ſtronger from Nature. Her Laws are ſo ſtrong, that it is in vain for us to go to oppoſe them; we may refine and improve, but can never totally alter her Works.

Upon this Account it is, that we oftentimes ſee ſilly auwkward Blockheads diſplaying their Idiotiſm and Folly through all their Enſigns of Dignity; for ſome Natures are ſo coarſe and ruſtic, that all the Embroidery of a Court cannot conceal them. Doubtleſs ſuch People were intended by Nature for nothing above driving Hogs to a Fair, and laughing at the Jokes of a Country Merry-Andrew. Fortune has found them worthy of her Favours, and given them a Lift out of the Mire: But they do not fail to give frequent Indications of their true Compoſition, by a thouſand little dirty Actions. A fine Equipage, and a great Eſtate, may raiſe a Man to an exalted Station, and procure a Reſpect to his outward Perſon; notwithſtanding which, it may ſo happen, that every Time he ſpeaks and acts, he cannot help playing the Fool for the Blood of him.

FAB. CLXIII. *The* Aſs *eating* Thiſtles.

AN Aſs was loaded with good Proviſions of ſeveral Sorts, which, in Time of Harveſt, he was carrying into the Field for his Maſter, and the Reapers, to dine upon. By the Way, he met with a fine large Thiſtle, and being very hungry, began to mumble it; which, while he was doing, he entered into this Reflection: How many greedy Epicures would think themſelves happy, amidſt ſuch a Variety of delicate Viands as I now carry! But to me, this bitter prickly Thiſtle is more favoury and reliſhing, than the moſt exquiſite and ſumptuous Banquet.

The APPLICATION.

Happineſs and Miſery, and oftentimes Pleaſure and Pain, exiſt merely in our Opinion, and are no more to be accounted for, than the Difference of Taſtes. *That which is one Man's Meat, is another Man's Poiſon*, is a Propoſition that ought to be allowed in all Particulars, where the Opinion is concerned, as well as in Eating and Drinking. Our Senſes muſt inform us whether a Thing pleaſes or diſpleaſes, before we can declare our Judgment

Judgment of it; and that is to any Man Good or Evil, which his own Underſtanding ſuggeſts to him to be ſo; and not that which is agreeable to another's Fancy. And yet as reaſonable and as neceſſary as it is to grant this, how apt are we to wonder at People for not liking This or That, or how can they think ſo and ſo! This childiſh Humour of wondering at the different Taſtes and Opinions of others, occaſions much Uneaſineſs among the Generality of Mankind. But if we conſidered Things rightly, why ſhould we be more concerned at others differing from us in their Way of thinking upon any Subject whatever, than at their liking Cheeſe or Muſtard; one, or both of which, we may happen to diſlike? In Truth, he that expects all Mankind ſhould be of this Opinion, is much more ſtupid and unreaſonable than the Aſs in the Fable.

FAB. CLXIV. *The* Horſe *and the loaded* Aſs.

AN idle Horſe, and an Aſs labouring under a heavy Burden, were travelling the Road together; they both belonged to a Country Fellow, who trudged it on Foot by them. The Aſs, ready to faint

faint under his heavy load, entreated the Horſe to aſſiſt him, and lighten his Burden, by taking ſome of it upon his Back. The Horſe was ill-natured, and refuſed to do it: Upon which the poor Aſs tumbled down in the Midſt of the Highway, and expired in an Inſtant. The Countryman ungirted his Pack-ſaddle, and tried ſeveral Ways to relieve him, but all to no Purpoſe: Which, when he perceived, he took the whole Burden, and laid it upon the Horſe, together with the Skin of the dead Aſs; ſo that the Horſe, by his Moroſeneſs in refuſing to do a ſmall Kindneſs, juſtly brought upon himſelf a great Inconvenience.

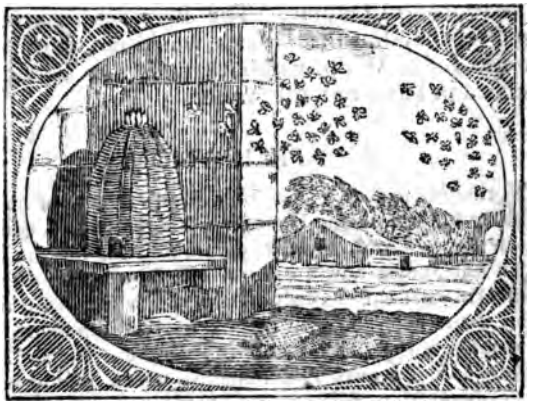
The APPLICATION.

Self-Love is no ſuch ill Principle, if it were but well and truly directed; for it is impoſſible that any Man ſhould love himſelf to any Purpoſe, who withdraws his Aſſiſtance from his Friends or the Public. Every Government is to be conſidered as a Body Politic; and every Man who lives in it, as a Member of that Body. Now, to carry on the Allegory, no Member can thrive better, than when they all jointly unite their Endeavours to aſſiſt and improve the Whole. If the Hand was to refuſe its Aſſiſtance in procuring Food for the Mouth, they muſt both ſtarve and periſh together. And when thoſe, who are Parties concerned in the ſame Community, deny ſuch Aſſiſtance to each other, as the Preſervation of that Community neceſſarily requires, their Self-Intereſtedneſs, in that Caſe, is ill-directed, and will have a quite contrary Effect from what they intended. How many People are ſo ſenſeleſs as to think it hard that there ſhould be any Taxes in the Nation! whereas, were there to be none indeed, thoſe very People would be undone immediately. That little Property they have would be preſently plundered by foreign or domeſtic Enemies; and then they would be glad to contribute their quota, even without an Act of Parliament. The Charges of ſupporting a Government are neceſſary Things,

Things, and eaſily ſupplied by a due and well proportioned Contribution. But, in the narrower and more confined View, to be ready to aſſiſt our Friends upon all Occaſions, is not only good, as it is an Act of Humanity, but highly diſcreet, as it ſtrengthens our Intereſt, and gives us an Opportunity of lightening the Burden of Life.

FAB. CLXV.

The Bees, *the* Drones, *and the* Waſp.



A Parcel of Drones got into a Hive among the Bees, and diſputed the Title with them, ſwearing that the Honey and the Combs were their Goods. The Bees were obliged to go to Law with them, and the Waſp happened to be Judge of the Cauſe; one who was well acquainted with the Nature of each, and therefore the better qualified to decide the Controverſy between them. Accordingly, Gentlemen, ſays he, (ſpeaking to both Plaintiff and Defendant) the uſual Method of Proceeding in theſe Courts is pretty chargeable, and ſlow withal; therefore, as you are both my Friends, and I wiſh

I wiſh you well, I deſire you would refer the Matter to me, and I will decide betwixt you inſtantly. They were both pleaſed with the Offer, and returned him Thanks. Why, then, ſays he, that it may appear who are the juſt Proprietors of theſe Honeycombs (for being both ſo nearly alike, as you are, in Colour, I muſt needs own the Point is ſomewhat dubious) do you, addreſſing himſelf to the Bees, take one Hive; you, ſpeaking to the Drones, another; and go to making Honey as faſt as you can, that we may know by the Taſte and Colour of it, who has the beſt Title to this in Diſpute. The Bees readily accepted the Propoſal, but the Drones would not ſtand to it. And ſo Judge Waſp, without any farther Ceremony, declared in Favour of the former.

The APPLICATION.

Nothing is ſo ſure a Sign of a Man's being, or at leaſt thinking himſelf in the Wrong, as his refuſing to come to a Reference. And, how happy would it be for the Public, if our Judges now-a-days were empowered to diſpatch Cauſes in that eaſy expedite Way which the Waſp in the Fable made Uſe of. But, as it is, the impudent, idle, good-for-nothing Drones of the Nation, many Times poſſeſs thoſe Favours and Benefits, which ſhould be the Rewards of Men of Parts and Induſtry.

Princes may eaſily be impoſed upon, if they will take every little Fellow's Word for the Meaſure of his own Merit. And it is indeed ſcarce poſſible that the Encouragements of a Court ſhould always be diſpenſed to the moſt deſerving Men; but ſuch are too modeſt to offer themſelves. But it highly concerns any Government, in the Diſpenſation of its Favours, to diſtinguiſh thoſe who behaved well; and not to let Places of Profit and Advantage be run away with by Drones, who never exerted the leaſt Degree of Merit.

FAB.

FAB. CLXVI. *The* Fox *in the* Well.

A FOX, having fallen into a Well, made a Shift, by ſticking his Claws into the Sides, to keep his Head above Water. Soon after, a Wolf came and peeped over the Brink; to whom the Fox applied himſelf very earneſtly for Aſſiſtance; entreating that he would help him to a Rope, or ſomething of that kind, which might favour his Eſcape. The Wolf, moved with Compaſſion at his Misfortune, could not forbear expreſſing his Concern: Ah! poor *Reynard*, ſays he, I am ſorry for you with all my Heart; how could you poſſibly come into this melancholy Condition? Nay, pr'ythee, Friend, replies the Fox, if you wiſh me well, do not ſtand pitying of me, but lend me ſome Succour as faſt as you can: For Pity is but cold Comfort when one is up to the Chin in Water, and within a Hair's Breadth of Starving or Drowning.

The APPLICATION.

Pity, indeed, is of itſelf but poor Comfort at any *Time; and,* unleſs it produces ſomething more ſubſtantial.

tial, is rather impertinently troubleſome, than any way agreeable. To ſtand bemoaning the Misfortunes of our Friends, without offering ſome expedient to alleviate them, is only echoing to their Grief, and putting them in Mind that they are miſerable. He is truly my Friend, who with a ready Preſence of Mind ſupports me; not he who condoles with me upon my ill Succeſs, and ſays he is ſorry for my Loſs. In ſhort, a Favour or Obligation is doubled by being well-timed; and he is the beſt Benefactor, who knows our Neceſſities, and complies with our Wiſhes, even before we aſk him.

FAB. CLXVII. *The* Fox *and the* Wolf.

THE Wolf having laid in Store of Proviſion, kept cloſe at Home, and made much of himſelf. The Fox obſerved this, and thinking it ſomething particular, went to viſit him, the better to inform himſelf of the Truth of the Matter. The Wolf excuſed himſelf from ſeeing him, by pretending he was very much indiſpoſed. All this did but confirm the Fox in his Suſpicions: So away he goes to a Shepherd, and made Diſcovery of the Wolf, telling him,

him, he had nothing elſe to do but to come with a good Weapon, and knock him on the Head as he lay in his Cave. The Shepherd followed his Directions, and killed the Wolf. The wicked Fox enjoyed the Cave and Proviſions to himſelf, but enjoyed them not long, for the ſame Shepherd paſſing afterwards by the ſame Hole, and ſeeing the Fox there, diſpatched him alſo.

The APPLICATION.

This Fable ſeems to be directed againſt the odious Trade of Informing. Not that giving Information againſt Criminals and Enemies of the Public, is in itſelf odious, for it is commendable; but the Circumſtances and Manner of doing it, oftentimes make it a vile and deteſtable Employment. He that accuſes another, merely for the Sake of the promiſed Reward, or in Hopes of getting his forfeited Eſtate, or with any other ſuch mercenary View, nay, even to ſave his own Life, whatever he gets by the Bargain, is ſure to loſe his Reputation. For, indeed, the moſt innocent Company is not ſafe with ſuch a one in it, nor the Neighbourhood ſecure in which he lives. A Villain of his Stamp, whoſe only End is getting, will as ſoon betray the Innocent as the Guilty: Let him but know where there is a ſuſpected Perſon, and propoſe the Reward, and he will ſcarce fail to work the Suſpicion up to High-Treaſon, or be at a Loſs to give ſufficient Proofs of it. We have no ſmall Comfort concerning this Sort of People, when we conſider how improbable it is that they ſhould thrive or proſper long in their ill-gotten Poſſeſſions. For he that can betray another, for the ſake of a little Pelf, muſt be a Man of ſuch bad Principles, that it cannot be for the Intereſt of any Community to ſuffer him to live long in it. Beſides, he himſelf will not be contented with one ſingle Villany; and there is no Fear but he will provoke Juſtice to hurl down upon his Head, at leaſt, as great a Calamity, as he, by his malicious Information, has brought upon another.

FAB. CLXVIII. *The* Frog *and the* Mouſe.

THERE was once a great Emulation between the Frog and the Mouſe, which ſhould be Maſter of the Fen, and Wars enſued upon it. But the crafty Mouſe lurking under the Graſs in Ambuſcade, made ſudden Sallies, and often ſurpriſed the Enemy at a Diſadvantage. The Frog excelling in Strength, and being more able to leap abroad and take the Field, challenged the Mouſe to ſingle Combat. The Mouſe accepts the Challenge; and each of them entered the Liſts, armed with the Point of a Bulruſh, inſtead of a Spear. A Kite ſailing in the Air, beheld them afar off; and while they were eagerly bent upon each other, and preſſing on to the Duel, this fatal Enemy deſcended ſouſe upon them, and with her crooked Talons, carried off both the Champions.

The APPLICATION.

Nothing ſo much expoſes a Man's weak Side, and lays him ſo open to an Enemy, as Paſſion and Malice. He whoſe Attention is wholly fixed upon forming a Project of Revenge, is ignorant of the Miſchiefs that may be hatching againſt him from ſome other Quarter, and, upon

upon the Attack, is unprovided with the Means of defending or ſecuring himſelf. How are the Members of a Commonwealth ſometimes divided among themſelves, and inſpired with Rancour and Malice to the laſt Degree; and often upon as great a Trifle, as that which was the Subject Matter of Debate between the Frog and the Mouſe; not for any real Advantage, but merely, who ſhould get the better in the Diſpute? But ſuch Animoſities, as inſignificant and trifling as they may be among themſelves, are yet of the laſt Importance to their Enemies, by giving them many fair Opportunities of falling upon them, and reducing them to Miſery and Slavery. O *Britons*, when will ye be wiſe! When will ye throw away the ridiculous Diſtinctions of Party, thoſe Ends of Bulruſhes, and by a prudent Union ſecure yourſelves in a State of Peace and Proſperity! A State, of which, if it were not for your intolerably fooliſh and unneceſſary Diviſions at Home, all the Powers upon Earth could never deprive you.

FAB. CLXIX. *The* Man *and the* Weaſel.

A Man had caught a Weaſel, and was juſt going to kill it. The poor Creature, to eſcape Death, cried out in a pitiful Manner, O pray, do not kill me,

me, for I am uſeful to you, and keep your Houſe clear from Mice. Why truly, ſays the Man, if I thought you did it purely out of Love to me, I ſhould not only be inclined to pardon you, but think myſelf mightily obliged to you. But whereas you not only kill them, but yourſelf do the ſame Miſchief they would do, in eating and gnawing my Victuals, I deſire you would place your inſignificant Services to ſome other Account, and not to mine. Having ſaid this, he took the wicked Vermin, and ſtrangled it immediately.

The APPLICATION.

This Fable is pointed at thoſe who are apt to impute Actions, which are done with a private View of their own, to their Zeal for the Public. This is the Caſe of many a poor *Grub-ſtreet* Writer, who perhaps is for no Party but himſelf, and of no Principle but what is ſubſervient to his own Intereſt, yet has the Impudence to cry himſelf up for a formal Confeſſor of the Cauſe that happens to flouriſh, a thorough honeſt Man, who durſt ſhew himſelf in the worſt of Times. And with this politic View, there are a hundred thouſand Men in the Nation, well attached to which Party you pleaſe; who are ſerving the Intereſt of that Side only, in their ſeveral Capacities. By this Way of working, they have a double Advantage; firſt, as they procure to themſelves a good Number of conſtant Cuſtomers of the ſame Faction: and, ſecondly, as they are entitled to ſome remote Share in the Government whenever their Faction ſucceeds. But ſuch a Pretence to Favour is, in Truth, little better than that of the Weaſel. Both may chance to have done the Services they boaſt of; but as they were principally intended for the Promotion of their own private Affairs, whatever they might occaſionally produce, cannot be a ſufficient Ground for them to raiſe any Merit upon. A Highwayman may as well plead in his own Behalf, that he never robbed any but thoſe who were Enemies to the Government, and Men of unſound Principles. But how abſurd would ſuch a Pretence be!

FAB. CLXX.

Æſop *and the* Impertinent Fellow.

Æsop's Maſter came Home, one Day, ſomewhat earlier than uſual; and, there happening to be no other Slave in the Houſe but *Æſop*, he was ordered to get Supper ready as faſt as he could. So away he runs to light a Candle, in order to kindle his Fire; and the Weather being warm, and it wanting a pretty deal of Night, he went up and down to ſeveral Houſes, before he could ſpeed. At laſt, however, he found what he wanted; and, being in Haſte, he made no Scruple of returning directly over the Market-Place, which was his neareſt Way Home. But, as he went along, an impertinent Fellow among the Crowd caught him by the Sleeve, and would fain have been arch upon him, O rare *Æſop!* ſays he; what Occaſion for a Candle, old Boy; what, are you going to light the Sun to Bed? Let me alone, ſays *Æſop*, I am looking for a Man. And having ſaid this, away he ſcuttled Home as faſt as he could.

The

The APPLICATION.

It is not every one who calls himſelf a Man, or bears the Appearance of one, that truly deſerves the Name. If Man be a reaſonable Creature, and none ought to be allowed for ſuch, but thoſe who fully come up to that Definition, it is certain one would have Occaſion for more Light than that of the Sun, to find them out by. And it is plain that our old Philoſopher did not take the impertinent Fellow in the Fable for one: Nor, indeed, ſhould ſuch be looked upon as reaſonable Creatures, who, with empty Nonſenſe, which they call Wit, unſeaſonably interrupt Men of Thought and Buſineſs. When one is diſpoſed to be merry, one may bear with any ſhallow, flaſhy Buffoonery; as Muſic that is not the moſt elegant, will keep up the Spirits when once they are raiſed: But when the Mind happens to be in a ſerious Caſt, and is wholly intent upon any Matter of Importance, nothing is ſo offenſive as a Fool or a Fiddle.

FAB. CLXXI. *The* Heart *and the* Vine.

A HART being purſued hard by the Hunters, hid himſelf under the broad Leaves of a ſhady ſpreading Vine. When the Hunters were gone by, and

had

had given him over for loſt, he, thinking himſelf very ſecure, began to crop and eat the Leaves of the Vine. By this Means the Branches, being put into a ruſtling Motion, drew the Eyes of the Hunters that Way; who, ſeeing the Vine ſtir, and fancying ſome wild Beaſt had taken Covert there, ſhot their Arrows at a Venture, and killed the Hart, who, before he expired, uttered his dying Words to this Purpoſe: Ah! I ſuffer juſtly for my Ingratitude; who could not forbear doing an Injury to the Vine that ſo kindly concealed me in Time of Danger.

The APPLICATION.

Ingratitude has always been eſteemed the biggeſt of Crimes, and what, as it were, comprehends all other Vices within it. Nor can we ſay, that this Eſtimation is raſhly or unadviſedly made; for he that is capable of injuring his Benefactors, what will he ſcruple towards another? If his Conſcience cannot be felt with the Weight of an Obligation added to it, much leſs will it have any Influence where there is none. So that, upon the whole, we may conclude, that the Man who has been once guilty of Ingratitude, will not ſtick at any other Crime of an inferior Nature. Since there are no human Laws to puniſh this infamous prevailing Miſchief, it would be a great Piece of human Prudence to mark and obſerve this Kind of Criminals, in order to avoid all Manner of Communication with them. And if this were ſtrictly put in Execution, it could be looked upon as no other than a juſt and proper Puniſhment.

FAB. CLXXII. *The* Drunken Huſband.

A Certain Woman had a Drunken Huſband, whom when ſhe had endeavoured to reclaim ſeveral Ways, to no Purpoſe, ſhe tried this Stratagem. When he was brought Home one Night, dead drunk, as it ſeems he frequently uſed to be, ſhe ordered him to be carried to a Burial-place, and there laid in a a Vault, as if he had been dead indeed. Thus ſhe left him, and went away, till ſhe thought he might be come to himſelf, and grown ſober again. When ſhe returned and knocked at the Door of the Vault, the Man cried out, Who's there? I am the Perſon, ſays ſhe, in a diſmal Tone, that waits upon the dead Folks, and I am come to bring you ſome Victuals. Ah! good Waiter, ſays he, let the Victuals alone, and bring me a little Drink, I beſeech thee. The Woman hearing this, fell a tearing her Hair, and beating her Breaſt in a woeful Manner: Unhappy Wretch that I am, ſays ſhe; this was the only Way that I could think of to reform the beaſtly Sot:

cially when they endeavour, by fruitleſs Cultivations, to raiſe Graces from the Mind or Body, of which neither is capable. When any one went to meddle with Arts and Sciences, for which his Genius was not well and properly adapted, the *Greeks* had a Proverb to turn it into Ridicule, by ſaying, he was no more fit for the Buſineſs, than *an Aſs to play upon the Harp.* In ſhort, when People learn to dance without Shape and Mien, to ſing, or play on Muſic, without a Voice or an Ear, Painting or Poetry without a Genius, it is attempting to waſh the Blackamoor white. They can never attain their End, but at the ſame Time expoſe themſelves to the jocoſe Humours of thoſe that behold them. Inſtead of a Grace they acquire a Deformity; as ſome Boys at School, whom the Maſter, by endeavouring to whip into a Memory and bright Parts, confirms ſtupid and invincible Blockheads for ever.

FAB. CLXXIV. *The* Travellers.

TWO Men travelling upon the Road, one of them ſaw an Axe lying upon the Ground, where ſomebody had been hewing Timber: So taking it up, ſays he, I have found an Axe. Do not ſay I, ſays

ſays the other, but *We* have found; for, as we are Companions, we ought to ſhare it betwixt us: But the firſt would not conſent. However, they had not gone far, before the Owner of the Axe, hearing what was become of it, purſued them with a Warrant; which, when the Fellow that had it perceived, Alas! ſays he to his Companion, We are undone. Nay, ſays the other, do not ſay *We*, but *I* am undone; for, as you would not let me ſhare the Prize, neither will I ſhare the Danger with you.

The APPLICATION.

This Fable hints to us the Conveniency, if not the Neceſſity, of making our Friendſhips firm and laſting. And to this Purpoſe, nothing is ſo requiſite as a ſtrict Obſervance of the Rules of Honour and Generoſity; for the very Life and Soul of Friendſhip ſubſiſts upon mutual Benevolence, upon conferring and receiving Obligations on either Hand. A ſtingy reſerved Behaviour ſtarves it; it ought to be open, free, and communicative, without the leaſt Tincture of Suſpicion or Diſtruſt. For Jealouſy, in Friendſhip, is a certain Indication of a falſe Heart, though in Love it may be the diſtinguiſhing Mark of a true one. Nor is there any Thing merely chimerical or romantic in this Notion; for, if we examine, we ſhall find, that Reaſon will confirm the Truth, and Experience evince the Utility of it. He that hopes for Aſſiſtance, or Accommodation in any Exigency or Time of Misfortune, muſt lay in a Proviſion for it, by watching the Neceſſities of his Acquaintance, and relieving the moſt deſerving of them in their Straits, by a ready and a willing Contribution. By this Means, Gratitude, which is never wanting to an honeſt Mind, will ſecure us a reaſonable Fund in Reverſion; and all the Favours we beſtow will, like the Tide of a River, in due Seaſon flow back again upon us.

FAB. CLXXV. *The* Fiſherman.

A Certain Fiſherman having laid his Nets in the River, and encompaſſed the whole Stream from one Side to the other, took a long Pole, and fell a beating the Water, to make the Fiſh ſtrike into his Nets. One of the Neighbours that lived thereabout, ſeeing him do ſo, wondered what he meant; and going up to him, Friend, ſays he, what are you doing here? Do you think it is to be ſuffered, that you ſhall ſtand plaſhing and daſhing the Water, and make it ſo muddy that it is not fit for Uſe? Who do you think can live at this Rate?—He was going on in a great Fury, when the other interrupted him, and replied, I do not much trouble myſelf how you are to live with my doing this, but I aſſure you, that I cannot live without it.

The APPLICATION.

This Fable is levelled at thoſe who, as the Proverb ſays, love *to fiſh in troubled Waters*. There are ſome Men of ſuch execrable Principles, that they do not care what Miſchief or what Confuſion they occaſion in the World, provided they may but gratify ſome little ſelfiſh Appetite. A Thief will ſet a whole Street on Fire, to get an Opportunity of

robbing one Houſe; an ill-natured Perſon will kindle the Flame of Diſcord among Friends and Neighbours purely to ſatisfy his own malicious Temper. And among the Great ones, there are thoſe, who, to ſucceed in their ambitious Deſigns, will make no Scruple of involving their Country in Diviſions and Animoſities at Home, and ſometimes in War and Bloodſhed Abroad: Provided they do but maintain themſelves in Power, they care not what Havock and Deſolation they bring upon the reſt of Mankind. They ſee all around them confounded with Faction and Party Rage, without the leaſt Remorſe or Compaſſion. The Widow's Tears, the Orphan's Cries, and the Sighs of Deſpair itſelf cannot affect them. Like the Fiſherman in the Fable, they boldly purſue their Sport, and only reply, It muſt be ſo, becauſe we cannot live, as we would do, without it. What brutiſh unſociable Sentiments are theſe; ſuch as a mere State of Nature would ſcarce ſuggeſt! Thoſe that have any Traces of Equity in their Breaſt, or any Regard for the Rights of Mankind, ſhould enter their Proteſt againſt ſuch Notions as theſe, and oppoſe the Practice of them, with all their Might and Strength.

FAB. CLXXVI. Mercury *and the* Carver.

MERCURY having a Mind to know how much he was eſteemed among Men, transformed himſelf

ſelf into the Shape of one of them; and, going into a Carver's Shop, where little Images were to be ſold, he ſaw *Jupiter*, *Juno*, himſelf, and moſt of the other Gods and Goddeſſes. So, pretending that he wanted to buy, ſays he to the Carver, What do you aſk for this? and pointed to the Figure of *Jupiter*. A Groat, ſays the other. And what for that? meaning *Juno*. I muſt have ſomething more for that, ſays he. Well, and what's the Price of this? ſays *Mercury*, nodding his Head at himſelf. Why, ſays the Man, if you are in earneſt, and will buy the other two, I will throw you that into the Bargain.

The APPLICATION.

Nothing makes a Man ſo cheap and little in the Eyes of diſcerning People, as his enquiring after his own Worth, and wanting to know what Value others ſet upon him. He that often buſies himſelf in ſtating the Account of his own Merit, will probably employ his Thoughts upon a very barren Subject; thoſe who are full of themſelves, being generally the emptieſt Fellows. Some are ſo vain as to hunt for Praiſe, and lay Traps for Commendation; which when they do, it is Pity but they ſhould meet with the ſame Diſappointment as *Mercury* in the Fable. He that behaves himſelf as he ſhould do, need not fear procuring a good Share of Reſpect, or raiſing a fair flouriſhing Reputation. Theſe are the inſeparable Attendants of thoſe that do well, and in Courſe follow the Man that acquits himſelf handſomely. But then they ſhould never be the End or Motive of our Purſuits: Our principal Aim ſhould be the Welfare and Happineſs of our Country, our Friends, and ourſelves; and that ſhould be directed by the Rules of Honour and Virtue. As long as we do this, we need not be concerned what the World thinks of us: For a Curioſity of that Kind does but prevent what it moſt deſires to obtain. Fame, in this Reſpect, is like a whimſical Miſtreſs: ſhe flies from thoſe who purſue her moſt, and follows ſuch as ſhew the leaſt Regard to her.

FAB. CLXXVII. *The* Thieves *and the* Cock.

SOME Thieves, entering a Houſe with a Deſign to rob it, when they were got in, found nothing worth taking, but a Cock; ſo they took and carried him off. But as they were about to kill him, he begged hard for his Life, putting them in Mind, how uſeful he was to Mankind, by crowing and calling them up betimes to their Work. You Villain, replied they, it is for that very Reaſon we will wring your Neck off; for you alarm and keep People waking, ſo that we cannot rob at quiet for you.

The APPLICATION.

The ſame Thing which recommends us to the Eſteem of good People, will make thoſe that are bad have but an ill Opinion of us. It is in vain for innocent Men, under Oppreſſion, to complain to thoſe who are the Occaſion of it; all they can urge, will but make againſt them; and even their very Innocence, though they ſhould ſay nothing, would render them ſufficiently ſuſpected. The Advice, therefore, that this Fable brings along with it, is to inform us, that there is no truſting, nor any Hopes of living well with wicked unjuſt Men. When Vice flouriſhes and is in Power, were it poſſible for a good

Man

ſan to live quietly in the Neighbourhood of it, and preerve his Integrity, it might be ſometimes convenient for im to do ſo, rather than quarrel with, and provoke it gainſt him. But as it is certain that Rogues are irreoncileable Enemies to Men of Worth, if the latter would e ſecure, they muſt take a Method to free themſelves rom the Power and Society of the former.

FAB. CLXXVIII. *The* Fox *and the* Aſs.

AN Aſs, finding a Lion's Skin, diſguiſed himſelf with it, and ranged about the Foreſt, putting all the Beaſts that ſaw him into a bodily Fear. After he had diverted himſelf thus for ſome Time, he met a Fox; and being deſirous to fright him too, as well as the reſt, he leapt at him with ſome Fierceneſs, and endeavoured to imitate the Roaring of the Lion. Your humble Servant, ſays the Fox; if you had held your Tongue, I might have taken you for a Lion, as others did; but now you bray, I know who you are.

The APPLICATION.

This is ſo trite and common a Subject, that there is ſcarce any one who is ignorant of it. A Man is known by his Words, as a Tree is by the Fruit; and if we would be apprized of the Nature and Qualities of any

one, let him but diſcourſe, and he himſelf will ſpeak them to us, better than another can deſcribe them. We may therefore perceive from this Fable, how proper it is for thoſe to hold their Tongues, who would not diſcover the Shallowneſs of their Underſtandings.

Aſſes and Owls, unſeen, themſelves betray,
When theſe attempt to hoot, or thoſe to bray. Garth.

The deepeſt Rivers are moſt ſilent; the greateſt Noiſe is ever found where there is the leaſt Depth of Water. And it is a true Obſervation, that thoſe who are the weakeſt in Underſtanding and moſt ſlow of Apprehenſion, are generally the ſtrongeſt in Opinion, and moſt precipitate in uttering their crude Conceptions. When, with a ſecret Awe, we regard the grave Dreſs and important Mien of ſome Senatorian Perſon, whom we have chanced to meet in a Coffee-Houſe, what a Speaker do we often think he muſt be, before we hear him ſpeak! His Air breathes the Serioufneſs of a Privy Counſellor, and his erect Aſpect the Dignity of an eminent Patriot: But he utters himſelf, and undeceives us; he brays, and tells the whole Company what he is.

FAB. CLXXIX. *The* Hen *and the* Swallow.

A HEN finding ſome Serpents Eggs in a Dung-hill, ſat upon them, with a Deſign to hatch them.

them. A Swallow perceiving it, flew towards her, and with ſome Warmth and Paſſion: Are you mad, ſays ſhe, to ſit hovering over a Brood of ſuch pernicious Creatures, as you do? Be aſſured, the Moment you bring them to Light, you are the firſt they will attack, and wreak their venomous Spite upon.

The APPLICATION.

This Fable is only to put us in Mind, once more, of what we have already, more than once, met with in the Courſe of theſe Fables, That we ſhould never have any Thing to do with ill Men; no, not even to do them Kindneſſes. Men of ill Principles are a Generation of Vipers, that ought to be cruſhed under our Feet, and deſtroyed the firſt Opportunity. Every Rogue ſhould be looked upon by honeſt Men as a poiſonous Serpent: It is not ſufficient that they avoid and keep clear of him; but, if they have any Value for their own Safety, they ſhould proſecute and maul him, and render him incapable of ever doing Miſchief. The Man who is occaſionally, or by Accident, one's Enemy, may be mollified by Kindneſs, and reclaimed by good Uſage: Such a Behaviour, Reaſon and Morality both expect from us. But we ſhould ever reſolve, if not to ſuppreſs, at leaſt to have no Dealings with thoſe, whoſe Blood is tinctured with hereditary, habitual Villainy, and their Nature leavened with Evil, to ſuch a Degree, as to be incapable of a Reformation.

FAB. CLXXX. *The* Dog *invited to* Supper.

A Gentleman having invited an extraordinary Friend to ſup with him, ordered a handſome Entertainment to be prepared. His Dog, obſerving this, thought with himſelf, that now would be a good Opportunity for him to invite another Dog, a Friend of his, to partake of the good Cheer. Accordingly, he did ſo; and the ſtrange Dog was conducted into the Kitchen, where he ſaw mighty Preparations going forward. Thought he to himſelf, This is rare! I ſhall fill my Belly charmingly by and by, with ſome of theſe Dainties! I'll eat enough to laſt me a Week: Oh, how nicely and deliciouſly ſhall I feed! While he ſtood and thought thus with himſelf, his Tail wagged, and his Chops watered exceedingly; and this drew the Obſervation of the Cook towards him; who, ſeeing a ſtrange Cur, with his Eyes intent upon the Victuals, ſtole ſoftly behind him, and, taking him up by the two hind Legs, threw him out of a Window into the Street.

Street. The hard Stones gave him a very ſevere Reception, and he was almoſt ſtunned with the Fall; but recovering himſelf, he ran yelping and crying half the Length of a Street; the Noiſe of which brought ſeveral other Dogs about him; who, knowing of the Invitation, began to enquire how he had fared? O, ſays he, admirably well; I never was better entertained in my Life: But, in Troth, we drank a little too hard; for my Part, I was ſo overtaken, that I ſcarce know which Way I got out of the Houſe.

The APPLICATION.

There is no depending upon a ſecond-hand Intereſt; unleſs we know ourſelves to be well with the Principal, and are aſſured of his Favour and Protection, we ſtand but upon a ſlippery Foundation. They are Strangers to the World, who are ſo vain as to think they can be well with any one by Proxy; they may, by this Means, be cajoled, bubbled, and impoſed upon, but are under great Uncertainty as to gaining their Point, and may probably be treated with Scorn and Deriſion in the End. Yet there are not wanting, among the ſeveral Species of Fops, ſilly People of this Sort, who pride themſelves in an imaginary Happineſs, from being in the good Graces of a Great Man's Friend's Friend. Alas! the Great Men themſelves are but too apt to deceive and fail in making good their Promiſes; how then can we expect any Good from thoſe who do but promiſe and vow in their Names! To place a Confidence in ſuch Sparks, is indeed ſo falſe a Reliance, that we ſhould be aſhamed to be detected in it; and, like the Cur in the Fable, rather own we had been well treated, than let the World ſee how juſtly we had been puniſhed for our ridiculous Credulity.

FAB. CLXXXI. Jupiter *and the* Herdſman.

A Herdſman miſſing a young Heifer that belonged to his Herd, went up and down the Foreſt to ſeek it. And having walked a great deal of Ground to no Purpoſe, he fell a praying to *Jupiter* for Relief; promiſing to ſacrifice a Kid to him, if he would help him to a Diſcovery of the Thief. After this, he went on a little farther, and came near a Grove of Oaks, where he found the Carcaſe of his Heifer, and a Lion grumbling over it, and feeding upon it. This Sight almoſt ſcared him out of his Wits; ſo down he fell upon his Knees once more, and addreſſing himſelf to *Jupiter*; *O Jupiter!* ſays he, I promiſed thee a Kid to ſhew me the Thief, but now I promiſe thee a Bull, if thou wilt be ſo merciful as to deliver me out of his Clutches.

The APPLICATION.

How ignorant and ſtupid are ſome People, who form their Notions of the Supreme Being from their own poor ſhallow Conceptions; and then, like froward Children with their Nurſes, think it conſiſtent with infinite Wiſdom, and unerring Juſtice, to comply with all their *whimſical* Petitions. Let Men but live as juſtly as they

can

in, and juſt Providence will give them what they ought to have. Of all the involuntary Sins, which Men commit, parce any are more frequent, than that of their praying ɔfurdly and improperly, as well as unſeaſonably, when ieir Time might have been employed ſo much better. he many private Collections ſold up and down the Naon, do not a little contribute to this injudicious Practice: Which is the more to be condemned, in that we have ſo incomparable a public Liturgy; one ſingle Addreſs whereof except the Lord's Prayer) may be pronounced to be the beſt that ever was compiled; and alone preferable to all ne various Manuals of Occaſional Devotion, which are ended by Hawkers and Pedlars about our Streets. It is s follows:

Almighty God, the Fountain of all Wiſdom, who knoweſt our Neceſſities before we aſk, and our Ignorance in aſking; we beſeech thee to have Compaſſion upon our Infirmities; and thoſe things which for our Unworthineſs we dare not, and for our Blindneſs we cannot aſk, vouchſafe to give us, for the Worthineſs of thy Son Jeſus Chriſt *our Lord.*

FAB. CLXXXII. *The* Fighting Cocks.

TWO Cocks were fighting for the Sovereignty of the Dunghill. And one of them having got the

the better of the other, he that was vanquiſhed crept into a Hole, and hid himſelf for ſome Time; but the Victor flew up to an eminent Place, clapt his Wings, and crowed out *Victory*. An Eagle who was watching for his Prey near the Place, ſaw him, and making a Stoop, truſſed him in his Talons, and carried him off. The Cock that had been beaten, perceiving this, ſoon quitted his Hole, and ſhaking of all Remembrance of his late Diſgrace, gallanted the Hens with all the Intrepidity imaginable.

The APPLICATION.

This Fable ſhews the Impropriety and Inconvenience of running into Extremes. Much of our Happineſs depends upon keeping an even Balance in our Words and Actions; in not ſuffering the Scale of our Reaſon to mount us too high in Time of Proſperity, nor to ſink us too low with the Weight of adverſe Fortune.

It is a Queſtion, Which ſhews People in the moſt contemptible Light, exulting immoderately upon a freſh Acceſſion of Good, or being too abjectly caſt down at the ſudden Approach of Evil? We are apt to form our Notions of the Man from the Stability of his Temper, in this Reſpect, and account him a brave or a wiſe Man, according to the Proportion of Equanimity, which he exerts upon any Change of his Condition. But though our Reputation were no Ways concerned in the Caſe, and a Man were not to be reckoned a Coxcomb for being elated, or a Coward for being dejected with the Viciſſitudes of Life, yet the true Regard of our own private Satisfaction ſhould incline us to play the Philoſopher, and learn to keep our Spirits calm and even; becauſe Life would be a Labyrinth of Perplexities without it. One ſudden Turn would come ſo thick upon the Back of another, that we ſhould be bewildered in the quick Succeſſion of Joys and Terrors, without having ſo much as a quiet Moment to ourſelves.

FAB. CLXXXIII.

The Young Men *and the* Cook.

TWO young Men went into a Cook's Shop, under Pretence of buying Meat; and while the Cook's Back was turned, one of them ſnatched up a Piece of Beef, and gave it to his Companion, who preſently clapt it under his Cloak. The Cook turning about again, and miſſing his Beef, began to charge them with it; upon which he that firſt took it ſwore bitterly he had none of it. He that had it ſwore as heartily that he had taken up none of his Meat. Why, look ye, Gentlemen, ſays the Cook, I ſee your Equivocation; and though I cannot tell which of you has taken my Meat, I am ſure between you both, there is a Thief, and a Couple of Raſcals.

The APPLICATION.

An honeſt Man's Word is as good as his Oath; and ſo is a Rogue's too; for he that will cheat and lye, why ſhould he ſcruple to forſwear himſelf? Is the latter more criminal than either of the former? An honeſt Man needs no Oath to oblige him; and a Rogue only deceives you the more certainly by it; becauſe you think you have tied him faſt, and he is ſure you have not. In Truth, it is not eaſy

with the Eye of Reaſon, to diſcern that there is any Good in Swearing at all. We need not ſcruple to take an honeſt Man's bare Aſſeveration; and we ſhall do wrong if we believe a Rogue, though he ſwears by the moſt ſolemn Oaths that can be invented. There are, beſides, a Sort of People who are Rogues, and yet do not know that they are ſuch; who, when they have taken an Oath, make a Scruple of breaking it; but rack their Invention to evade it by ſome Equivocation or other; by which, if they can but ſatisfy their Acquaintance, and ſerve their own Scheme, they think all is well, and never once conſider the black and heinous Guilt which muſt attend ſuch a Behaviour. They ſolemnly call the Supreme Being to witneſs; to what? To a Sham, an Evaſion, a Lye. Thus theſe unthinking prevaricating Wretches, at the ſame Time that they believe there is a God, act as if there were none; or, what is worſe, dare affront him in the higheſt Degree. They, who by ſwearing would clear themſelves of a Crime of which they are really guilty, need not be at much Pains about wording their Oath; for, expreſs themſelves how they will, they are ſure to be forſworn.

FAB. CLXXXIV. *The* Jackdaw *and the* Sheep.

A Jackdaw ſat chattering upon the Back of a Sheep. Peace, you noiſy Thing, ſays the Sheep; if I were a

Dog,

Dog, you durſt not ſerve me ſo. That is true enough, replies the Jackdaw, I know very well who I have to do with; I never meddle with the ſurly and revengeful: but I love to plague ſuch poor helpleſs Creatures as you are, that cannot do me any Harm again.

The APPLICATION.

Many People in the World are of the Temper of this Jackdaw in the Fable, who do Miſchief for Miſchief's Sake; and, at the ſame Time, are never ſo well pleaſed, as when they do it to the Innocent and Undeſerving. They love themſelves too well to offer an Injury to one of their own malicious Principles, for Fear of a ſuitable Return; but deſire no better Grounds, at any Time, for being hurtful, than the Proſpect of being ſo with Impunity. How inconſiſtent are ſuch Proceedings as theſe with Honour and Generoſity! How oppoſite to the Character of a great and good Man! and how directly contrary to the Rules preſcribed for the Behaviour of noble and heroic Spirits.

FAB. CLXXXV. *The* Plowman *and* Fortune.

THE Plowman, as he was plowing the Ground, *found* a Treaſure. Tranſported with Joy, he immediately

immediately began to return Thanks to the Ground, which had been ſo liberal and kind to him. *Fortune* obſerved what he did, and could not forbear diſcovering her Reſentment of it. She inſtantly appeared to him, and, You Fool, ſays ſhe, what a Blockhead are you to lye thanking the Ground thus, and take no Notice of Me! You Sot, you! if you had loſt ſuch a Treaſure, inſtead of finding it, I ſhould have been the firſt you would have laid the blame upon.

The APPLICATION.

If our Affairs ſucceed and go well, we ought to let them have the Credit of it, to whoſe Intereſt it is chiefly owing, and whom upon any Miſcarriage, or ill Management, we ſhould have found Fault with. That juſt Rule of Equity, *to do as we would be done unto*, ſhould, as near as we can, be obſerved in every Action of our Lives. But Vanity and Peeviſhneſs diſpoſe us too often to break it; one makes us aſcribe that to our own good Addreſs, which perhaps is owing to ſome Accident; the other puts us upon charging *Fortune*, or ſomebody beſides ourſelves, with that ill Succeſs, for which we may probably be indebted to our own Stupidity and Negligence only. What Titles of Honour, what Stations of Dignity, what Places of Profit in Church and State, are now and then poſſeſſed by dull uſeleſs Wretches! who never once dreamt that they were obliged to *Fortune* alone for their Happineſs in obtaining them. Yet, if the Caſe were quite otherwiſe, and theſe Creatures left low and undiſtinguiſhed as their own Merit, it is ten to one but they would have curſed their Stars, fretted at their ill Luck, and ſtormed at the barbarous Treatment of their capricious *Fortune*.

FAB.

FAB. CLXXXVI.

The Ape *and her two* Young Ones.

AN Ape, having two Young Ones, was doatingly fond of one, but diſregarded and ſlighted the other. One Day ſhe chanced to be ſurpriſed by the Hunters, and had much ado to get off. However, ſhe did not forget her favourite Young One, which ſhe took up in her Arms, that it might be the more ſecure: The other, which ſhe neglected, by natural Inſtinct, leapt upon her Back, and ſo away they ſcampered together. But it unluckily fell out, that the Dam, in her precipitate Flight, blinded with Haſte, daſhed her Favourite's Head againſt a Stone, and killed it. The hated one, clinging cloſe to her rough Back, eſcaped all the Danger of the Purſuit.

The APPLICATION.

This Fable is deſigned to expoſe the Folly of ſome Parents, who, by indulging and humouring their favourite Children, ſpoil and ruin them; while thoſe, of whom they have been the leaſt fond, have done very well. The Child that knows it can command its Parents' Affections, will hardly be brought to know how *to obey.* The Fondneſs of indiſcreet Parents to favourite

vourite Children, is blind as Love itſelf; they are ſo far from ſeeing any Blemiſhes or Imperfections in them, that their very Deformity is Beauty, and all their ugly Tricks Graces. Thus, without ever being checked and corrected for their Faults, but rather applauded and careſſed for them, when they come Abroad upon the Theatre of the World, what Rock will they not ſplit upon? While the Child who is ſo happy as to eſcape theſe very tender Regards, theſe pernicious Indulgences, is obliged to be good and honeſt in its own Defence. The Parent looks upon it with an Eye clear from the Miſts of Fondneſs. He has no Regard to its Diſlike or Approbation; but for his own Credit, puts it into ſuch a Way of Education as Reaſon dictates; and forces it to be accompliſhed, as its Capacity will admit.

FAB. CLXXXVII.

The Shepherd *turned* Merchant.

A Shepherd that kept his Sheep near the Sea, one clear Summer's Day drove them cloſe to the Shore, and ſat down upon a Piece of a Rock to enjoy the cool Breeze that came from the Water. The green element appeared calm and ſmooth; and *Thetis* with her Train of ſmiling beautiful Nymphs, ſeemed to

to dance upon the floating Surface of the Deep. The Shepherd's Heart thrilled with ſecret Pleaſure, and he began to wiſh for the Life of a Merchant. O how happy, ſays he, ſhould I be, to plow this liquid Plain, in a pretty tight Veſſel of my own! and to viſit the remote Parts of the World, inſtead of ſitting idly here, to look upon a Parcel of ſenſeleſs Sheep, while they are grazing! Then what ample Returns ſhould I make in the Way of Traffick, and what a ſhort and certain Path would this be to Riches and Honour! In ſhort, this Thought was improved into a Reſolution; away he poſted with all Expedition, ſold his Flock, and all that he had; then he bought a Bark, and fitted it out for a Voyage; he loaded it with a Cargo of Dates, and ſet ſail for a Mart that was held upon the Coaſt of *Aſia*, five hundred Leagues off. He had not long been at Sea, before the Wind began to blow tempeſtuouſly, and the Waves to rage and ſwell; the Violence of the Weather increaſed upon him, his Ship was in Danger of ſinking, and he was obliged to lighten her, by throwing all his Dates overboard: After this, his Veſſel was driven upon a Rock near the Shore, and ſplit to Pieces; he himſelf hardly eſcaping with Life. Poor, and deſtitute of Subſiſtence, he applied himſelf to the Man who had bought his Flock, and was admitted to tend it as a Hireling. He ſat in the ſame Place as before, and the Ocean again looked calm and ſmooth. Ah! ſays he, deceitful, tempting Element, in vain you try to engage me a ſecond Time; my Misfortunes have left me too poor to be again deluded the ſame Way; and Experience has made me ſo wiſe as to reſolve, whatever my Condition may be, never to truſt to thy faithleſs Boſom more.

The APPLICATION.

Bought Wit is the beſt: And the more Variety of Diſappointments we meet with, the greater will be our Expe-

rience, and the better we ſhall be qualified to rub thro' the World. Mankind has a ſtrange Propenſity for Things that are new and untried: and ſo ſtrong a Bias inclines them to ſhifting and changing, that every one diſreliſhes his own Profeſſion, and wiſhes he had been of ſome other Employment. The young Academic, deſigned to the moſt grave of all Profeſſions, hates to think of his peculiar Habit, of that formal reſerved Deportment by which he is to ſeparate himſelf from what he counts the Pleaſures of the World, and bid adieu to that Irregularity which Youth ſo much delights in. He longs for a Commiſſion in the Army, that he may be faſhionably licentious, and indulge himſelf unqueſtioned in the wanton Sallies of a briſk youthful Appetite. In the mean Time, the old Soldier, haraſſed out with laborious Campaigns abroad, and vexed with the ſlow Returns of his Half-pay at Home, repines at the happy Condition of the Eccleſiaſtic, battening in Eaſe and Plenty, and ſleeping unmoleſted in one of the upper Stalls of a Cathedral. With Remorſe he calls to Mind his former Perverſeneſs in quitting a College Life, and defeating the Purpoſe of his Relations, who had purchaſed the next Reverſion of a fat Benefice for him. He ſhakes his Head, and reflects, that, if it had not been for his Folly, inſtead of aching Limbs, and an empty Purſe, he might have enjoyed as much Leiſure and Luxury, as any Prieſt in the Land.

Thus, ſometimes with, ſometimes without, Reaſon, we are diſguſted at our Station, and even thoſe who are embarked in another Way: Which, however it may ſeem to be a Misfortune entailed upon us, yet carries this Advantage with it, that, as we are almoſt ſure of being diſappointed by a Change, we are as certain likewiſe of gaining ſome Experience by the Bargain, and being wiſer for the future.

FAB. CLXXXVIII.

The Young Man *and the* Lion.

THERE was a certain old Man, who was Lord of a very great Eſtate; and had only one Child, a Son, of whom he was exceeding tender and fond; he was likewiſe one very apt to be influenced by Omens, Dreams, and Prognoſtics. The young Man, his Son, was mightily addicted to Hunting, and uſed to be up early every Morning to follow the Chace. But the Father happening to dream, one Night, that his Son was killed by a Lion, took it ſo to Heart, that he would not ſuffer him to go into the Foreſt any more. He built a fine Caſtle for his Reception, in which he kept him cloſe confined, leſt he ſhould ſtep out privately a Hunting, and meet his Fate. Yet, as this was purely the Effect of his Love and Fondneſs for him, he ſtudied to make his Confinement as agreeable to him as poſſible; and, in order to it, furniſhed the Caſtle with a Variety of fine Pictures, in which were all Sorts of wild Beaſts, ſuch as the Son uſed to take Delight in hunting; and, among the reſt, the Portrait of a Lion. This the young Man viewed one Day more attentively

than ordinary; and being vexed in his Mind at the unreaſonable Confinement which his Father's Dream had occaſioned, he broke out into a violent Paſſion, and looking ſternly at the Lion, Thou cruel Savage, ſays he, it is to thy grim and terrible Form that I owe my Impriſonment; if I had a Sword in my Hand, I would thus run it through thy Heart. Saying this, he ſtruck his Fiſt at the Lion's Breaſt, and unfortunately tore his Hand with a Point of a Nail which ſtuck in the Wainſcot, and was hid under the Canvas. The Wound feſtered, and turned to a Gangrene; this threw the young Man into a Fever, and he died. So that the Father's Dream was fulfilled by the very Caution that he took to prevent it.

The APPLICATION.

This Fable, though it may ſeem to favour and encourage the Notion of Dreams, and ſuch fancied Diſcoveries of future Events, is however intended to ridicule and explode them. What can be more abſurd than the Practice of thoſe credulous Fools, who, [illegible] Faith enough to believe the Veracity of Oracles, had the Impudence or Stupidity to try to defeat them afterwards? This was making a God with one Hand, and throwing him away with the other. Firſt they aſk the Deity what he intends to do? When he has told them, they believe and tremble, but are reſolved to diſappoint him if they can: Nay, they think they can, and ſet about it accordingly. Theſe low inconſiſtent Notions of God, gave the firſt Birth to Atheiſm: And were they not too common in the World ſtill, that pernicious Principle, if there be any ſuch Principle in Reality, would be either entirely rooted out, or grow ſo thin, as not to hinder the Increaſe of Virtue. When the Deity, which the Generality of the World acknowledge, is uſed as if he were a Deity of Irreſolution, Inſtability, Mutability and Paſſion, Men of any Diſcernment immediately renounce ſuch a Deity as that; and, for Want of due Conſideration, remain Atheiſts. It being indeed leſs abſurd of the two, not to believe a Supreme Being at all, than to believe he is ſubject to the Frailties of us wretched Mortals, *and* governed by Whim and Fancy.

FAB.

FAB. CLXXXIX. *The* Hen *and the* Fox.

A FOX having crept into an Out-houſe, looked up and down, ſeeking what he might devour; and at laſt ſpied a Hen ſitting upon the uppermoſt Perch, ſo high, that he could by no Means come at her. He then had Recourſe to his old Stratagem; Dear Couſin, ſays he, addreſſing himſelf to the Hen, how do you do? I heard that you were ill, and kept within; at which I was ſo concerned, that I could not reſt till I came to ſee you. Pray how is it with you now? Let me feel your Pulſe a little; indeed you do not look well at all. He was running on after this impudent fulſome Manner, when the Hen anſwered him from the Rooſt, Truly, Couſin *Reynard*, you are in the right on't; I never was in more Pain in my Life: I muſt beg your Pardon for being ſo free as to tell you, that I ſee no Company; and you muſt excuſe me too for not coming down to you; for, to ſay the Truth, my Condition is ſuch, that I fear I ſhould catch my Death if I ſhould do it.

The APPLICATION.

There are ſome People in the World, whoſe Addreſs

and Converſation are ſo impertinent, ſo ſhocking, and diſagreable, that it is doing Penance, and ſuffering a Kind of bodily Pain, to be in their Company. When theſe familiar Fools with their repeated Officiouſneſs, aſk us how we do, no Wonder if we are really ſick; for how can we be well when they are near us? They either mean nothing, and are vain, ſilly Impertinents, whom we abhor; or cover ſome evil Purpoſe under a Diſguiſe of nauſeous palpable Flattery, and therefore are to be treated with Reſerve and Caution. A Man who ſees through Flattery, is indeed free from the Danger of it. But he ſhould not be ſatisfied with that. If he is a public-ſpirited Man, he ought to diſcountenance and expoſe the Perſon that practiſes it, to prevent it from flouriſhing abroad, and hurting thoſe who may not be wary enough to diſcern, or ſtaunch enough to reſiſt its Attacks. The Men of Flattery, as they are, in ſome Degree or other, a common Miſchief, ought to be treated as common Enemies: And, as it is generally their Deſign to delude and impoſe upon others, if we can be before-hand with, and diſappoint them, we ſhall act, if not generouſly, yet, however, fairly and diſcreetly.

FAB. CXC. *The* Man *and the* Gnat.

AS a clowniſh Fellow was ſitting on a Bank, a Gnat ſettled upon his Leg, and ſtung it. He clapped

clapped his Hand with great Vehemence upon the Place, with Intention to kill the Gnat; but the little nimble Inſect, ſkipping lightly between his Fingers, eſcaped; and every Time he ſtruck, he gave himſelf a ſmart Blow upon the Leg, without being in the leaſt able to touch the Gnat. This provoked him very much, ſo that in the Height of his Paſſion, he fell to invoking *Hercules*. O mighty *Hercules*, ſays he, ſince nothing can withſtand thy Power, aid me, I beſeech thee, againſt this pernicious Gnat, and with thy invincible Strength, ſubdue him, in Compaſſion to me, miſerable Creature, who am tormented with his venomous Sting.

The APPLICATION.

Many People, like the Clown in the Fable, are apt to invoke the Almighty upon every little trifling Accident that befals them. Not in an habitual unmeaning Exclamation, ſuch as Children and childiſh Folks uſe, but in a ſerious deliberate Meditation, conceived in a Fit of Rapture, and delivered from the Cloſet or Cabinet, in the uſual Seaſon of Devotion. How many Things are prayed for with much Earneſtneſs, which, if we were to enquire into them, are mere Vanities, and ſuch as we ought to be aſhamed of having! Not that the Supreme Being, who is all-knowing and preſent every where, can be ſuppoſed to be ignorant of every little Thought of our Souls, or unable to comply with the Multiplicity of our Wiſhes: But it is contrary to his exalted Nature to condeſcend to our paltry ſelfiſh Schemes, or to grant any of thoſe Petitions, which we ourſelves, if we conſidered, ſhould be aſhamed to put up.

FAB. CXCI. *The* Deer *and the* Lion.

A Deer being hard purſued by the Hounds, found a Cave, into which he ruſhed for Security. But he was no ſooner got in, than he ſaw himſelf in the Power of a Lion, who lay couched at the farther End of the Cave, and ſprung upon him in an Inſtant. Being at the Point of Death, he complained thus: Unhappy Creature that I am! I entered this Cave to eſcape the Purſuit of Men and Dogs, and am fallen into the Jaws of the moſt cruel and rapacious of all wild Beaſts.

The APPLICATION.

Some are ſo unfortunate, as to be ever running into Troubles and Difficulties; their ill Luck ſeems to ride them through a Series of Misfortunes, and, in the mean Time, like ſtumbling Horſes, the oftener they are ſpurred, the more they flounce along in the Dirt, and the more Trips they make. But as much of this may be attributed to Fear and Hurry, which, wherever they take Place, indiſpoſe and hinder us from acquitting ourſelves as we ſhould do; it is therefore highly neceſſary for ſuch as would be thought to behave themſelves like Men, never to let Fear have any Share in their Words or Actions. This Paſſion blinds us from diſcerning our true Intereſt: It no ſooner

points

points out an Evil to us, but it throws us into the utmoſt Confuſion, in our Manner and Method of flying from it. We ſtart from the preſent Miſchief, before we have pitched upon a Place of Refuge; and, in the Hurry, fall into a thouſand worſe Accidents, which we have not Time to obſerve and avoid. But all this is far below the Character of a great and a good Man. He dreads nothing more than Shame; nor is aſhamed of any Thing ſo much as Fear. Not all the Terrors of this, or any other World, can blind the Eyes of his Reaſon, or diſarm his Underſtanding. Honeſty dictates to his Conſcience, and his Conſcience is the Rule of his Actions. And in this happy Situation of his Mind, though the World were to be cruſhed, and tumble in Pieces about his Ears, he would be found without Surprize amidſt the Ruins of it. It is peculiar to Knaves or Fools to be flurried, through a Senſe of their own Guilt or Shame; and be always labouring under Jealouſies, Doubts, Diſtruſts, and Diſappointments.

FAB. CXCII. *The* Gardener *and his* Dog.

A Gardener's Dog, friſking about the Brink of a Well in the Garden, happened to fall into it. The Gardener very readily ran to his Aſſiſtance; but

as he was endeavouring to help him out, the Cur bit him by the Hand. The Man took this ungrateful Treatment ſo unkindly, that he left him to ſhift for himſelf, with this Expoſtulation; Wicked Wretch, quoth he, are you ſo unreaſonable as to injure the Hand that comes to ſave your Life! the Hand of me, your Maſter, who have hitherto fed and taken Care of you! Die, as you deſerve; for ſo miſchievous and ill-natured a Creature is not fit to live.

The APPLICATION.

All the Obligations you lay upon an ungrateful Perſon are thrown away. And therefore they who would be eſteemed wiſe, as well as good, ſhould uſe ſome Exactneſs in the Direction of their Favours, as well as Generoſity in the Diſpoſal of them. For there are ſome of ſuch malevolent Tempers, that they are not only improper Objects of our Good-nature, as to themſelves, in being undeſerving; but of ſuch vile Diſpoſitions in reſpect to us, that we cannot approach them, though to do them a Kindneſs, without endangering our own Safety. Our Good-nature, therefore, as good a Quality as it is, will not excuſe us, if we fall into the Hands of theſe Kind of People; ſomething muſt be imputed to our Eaſineſs and Want of Attention; and if we are ſo free as to beſtow our Favours, without conſidering where we place them, the diſcerning Part of Mankind will rank us in the Claſs of Fools or Madmen, inſtead of giving us the Applauſe that is due to Actions truly liberal.

FAB. CXCIII. *The* Cock *and the* Fox.

THE Fox, paſſing early one Summer's Morning near a Farm-Yard, was caught in a Spring, which the Farmer had planted there for that End. The Cock, at a Diſtance, ſaw what happened; and, hardly yet daring to truſt himſelf too near ſo dangerous a Foe, approached him cautiouſly, and peeped at him, not without ſome Horror and Dread of Mind. *Reynard* no ſooner perceived it, but he addreſſed himſelf to him, with all the deſigning Artifice imaginable. Dear Couſin, ſays he, you ſee what an unfortunate Accident has befallen me here, and all upon your Account. For, as I was creeping through yonder Hedge, in my Way homeward, I heard you crow, and was reſolved to aſk you how you did before I went any further: But by the Way I met with this Diſaſter; and therefore now I muſt become an humble Suitor to you for a Knife to cut this plaguy String; or, at leaſt, that you would conceal my Misfortune, till I have gnawed it aſunder with my Teeth. The Cock, ſeeing how

the Caſe ſtood, made no Reply, but poſted away as faſt as he could, and gave the Farmer an Account of the whole Matter; who, taking a good Weapon along with him, came and did the Fox's Buſineſs, before he could have Time to contrive his Eſcape.

The APPLICATION.

Tho' there is no Quality of the Mind more graceful in itſelf, or that renders it more amiable to others, than the having a tender Regard to thoſe who are in Diſtreſs; yet we may err, even in that Point, unleſs we take care to let our Compaſſion flow out upon proper Objects only. When the Innocent fall into Misfortune, it is the Part of a generous brave Spirit to contribute to their Redemption; or, if that be impoſſible, to adminiſter ſomething to their Comfort and Support. But when wicked Men, who have been Enemies to their Fellow-Subjects, are entrapped in their own pernicious Schemes, he that labours to deliver them makes himſelf an Aſſociate in their Crimes, and becomes as great an Enemy to the Public, as thoſe whom he would ſcreen and protect.

When Highwaymen and Houſebreakers are taken, condemned, and going to ſatisfy Juſtice, at the Expence of their vile paltry Lives; who are they that grieve for them, and would be glad to reſcue them from the Rope? Not honeſt Men, we may be ſure. The reſt of the thieving Fraternity would perhaps commiſerate their Condition, and be ready to mutiny in their Favour: Nay, the raſcally Solicitor, who has been employed upon their Account, would be vexed that his Negociations had ſucceeded no better, and be afraid of loſing his Reputation among other Delinquents for the future. But every Friend to Juſtice would have no Reaſon to be diſſatisfied at any Thing but a mournful Reflection which he could not forbear making, That, while theſe little Criminals ſwing for ſome trifling inconſiderable Rapine, others, ſo tranſcendently their Superiors in Fraud and Plunder, eſcape with a whole Skin.

FAB. CXCIV. *The* Raven *and the* Serpent.

A Hungry Raven flying about in Queſt of his Prey, ſaw a Serpent baſking himſelf upon the Side of a ſunny Bank: Down he ſouſed upon him, and ſeized him with his horny Beak, in order to devour him: But the Serpent, writhing to and fro with the Pain, bit the Raven again with his venomous Teeth, to ſuch a Degree, that he could not ſurvive it. The Raven, in the Agonies of Death, is ſaid to have confeſſed that this Judgment happened to him juſtly; ſince he had attempted to ſatisfy his craving Appetite, at the Expence of another's Welfare.

The APPLICATION.

They who are of a ravenous greedy Temper, and for ſwallowing all that comes in their Way, may chance to meet with a Sting in the End. When People are actuated by an inſatiable Avarice, they ſtick at nothing; without conſidering the Lawfulneſs, or even the real Emolument of ſnapping at all, right or wrong, down it goes; and, if it has but the Appearance of Gain, they are for making a Seiſure, let the Conſequence be what it will.

Thus the Covetous, whom God and Man abhor, puniſhes himſelf for his own Iniquity. Being deaf to the Voice

Voice of Conſcience, and the Dictates of natural Reaſon, and blind to every Thing but his own vile ſelfiſh Views, throws himſelf after Getting, with a precipitate Violence, and often daſhes himſelf to Pieces upon an unſeen Rock.

FAB. CXCV. *The* Fox *and the* Hedgehog.

A Fox was ſwimming acroſs a River; and, when he came to the other Side, he found the Bank ſo ſteep and ſlippery, that he could not get up it. But this was not all his Misfortune; for while he ſtood in the Water, deliberating what to do, he was attacked by a ſwarm of Flies, who, ſettling upon his Head and Eyes, ſtung and plagued him grievouſly. A Hedgehog, who ſtood upon the Shore, beheld and pitied his Condition, and, withal, offered to drive away the Flies, which moleſted and teazed him in that ſad Manner. Friend, replies the Fox, I thank you for your kind Offer, but muſt deſire you by no Means to deſtroy theſe honeſt Bloodſuckers that are now quartered upon me, and whoſe Bellies are, I fancy, pretty well filled; for if they ſhould leave me, a freſh Swarm would take their Places, and I ſhould not have a Drop of Blood left in my whole Body.

The

The APPLICATION.

This Fable is recorded by *Ariſtotle;* who tells us that *Æſop* ſpoke it to the *Samians*, as an Argument to diſſuade them from depoſing their great Miniſter of State. And a ſhrewd and weighty one it is too. For a Miniſter of State is either an honeſt public ſpirited Man, and labours for the Good of the Commonwealth, or he is chiefly intent, by all Ways and Means, upon filling his own Coffers, and upon aggrandizing and enriching his Relations. Now, where the firſt happens, one need not ſay how much it behoves every particular Man, and all in general, to wiſh for the Continuance of ſo wiſe and good a Patriot: Neither ſhould they part with him merely for being one of the other Stamp; for, however criminal he may be, in having robbed and plundered the Public, we ſhould conſider, that, like the Flies in the Fable, he is pretty near full; and if he were to be removed, would only make Way for ſome other more hungry, who would ſqueeze out of the poor People the Remainder of their Property.

FAB. CXCVI. *The* Maſter *and his* Scholar.

AS a Schoolmaſter was walking upon the Bank of a River, not far from his School, he heard a

Cry

Cry as of one in Diſtreſs; advancing a few Paces farther, he ſaw one of his Scholars in the Water, hanging by the Bough of a Willow. The Boy had, it ſeems, been learning to ſwim with Corks: and now, thinking himſelf ſufficiently experienced, had thrown thoſe Implements aſide, and ventured into the Water without them; but the Force of the Stream having hurried him out of his Depth, he had certainly been drowned, had not the Branch of a Willow, which grew on the Bank, providentially hung in his Way. The Maſter took up the Corks, which lay upon the Ground, and throwing them to his Scholar, made uſe of this Opportunity to read a Lecture to him upon the inconſiderate Raſhneſs of Youth. Let this be an Example to you, ſays he, in the Conduct of your future Life, never to throw away your Corks till Time has given you Strength and Experience enough to ſwim without them.

The APPLICATION.

Some People are ſo vain and ſelf-conceited, that they will run themſelves into a thouſand Inconveniencies, rather than be thought to want Aſſiſtance in any one Reſpect. Now there are many little Helps and Accommodations in Life, which they who launch out into the wide Ocean of the World ought to make uſe of as Supporters to raiſe and buoy them up, till they are grown ſtrong in the Knowledge of Men, and ſufficiently verſed in Buſineſs, to ſtem the Tide by themſelves. Yet many, like the Child in the Fable, through an Affectation of being thought able and experienced, undertake Affairs which are too big for them, and venture out of their Depth, before they find their own Weakneſs and Inability.

Few are above being adviſed: Nor are we ever too old to learn any Thing which we may be the better for. But young Men, above all, ſhould not diſdain to open their Eyes to Example, and their Ears to Admonition. They ſhould not be aſhamed to furniſh themſelves with Rules for their Behaviour in the World. However mean

it

It may ſeem to uſe ſuch Helps, yet it is really dangerous to be without them. As a Man who is lame with the Gout, had better draw the Obſervations of People upon him, by walking with a Crutch; than expoſe himſelf to their Ridicule by tumbling down in the Dirt. It is as unnatural to ſee a young Man throw himſelf out in Converſation with an aſſuming Air, upon a Subject which he knows nothing of, as for a Child of three Months old to be left to go without its Leading-ſtrings: They are equally ſhocking and painful to the Spectator. Let them have but Patience till Time and Experience ſtrengthen the Mind of the one, and the Limbs of the other, and they may both make ſuch Excurſions as may not be diſagreeable or offenſive to the Eye of the Beholder.

And here it may not be improper to ſay ſomething by Way of Application to the Whole. It is not expected that they who are verſed and hackneyed in the Paths of Life ſhould trouble themſelves to peruſe theſe little looſe Sketches of Morality; ſuch may do well enough without them. They are written for the Benefit of the Young, and the Unexperienced; if they do but reliſh the Contents of this Book, ſo as to think it worth reading over two or three Times, it will have attained its End; and ſhould it meet with ſuch a Reception, the ſeveral Authors originally concerned in theſe Fables, and the preſent Compiler of the Whole, may be allowed not altogether to have miſemployed their Time, in preparing ſuch a Collation for their Entertainment.

THE END.

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